# TABVLA
## QVAESTIONVM
### OMNIVM SCOTI;

*Cum reductione illarum ad vnitatem triplicem, alphabeti ſcilicet, materiæ, & propoſitionis.*

Ex qua apparet determinatio veritatis doctiſsimarum quæſtionum collationalium eius, in proprio Libro indeterminatarum.

A R. D. Pandulpho Zallamella; Ciue, & Canonico Rauennate, ſacręq; theologię, & Pontificij iuris doctore, compilata.

Cuius libri utilitatem, & neceſſitatem ſimul maximam, alterá paginę pars oſtendit.

*CVM PRIVILEGIIS.*



VENETIIS,

*Apud Nicolaum Morettum.* 1591.

BIBLIOTECA NAZ. ROMA VITTORIO EMANUELE

# ILLVSTRISSIMO ATQVE REVER.^MO D. CHRISTOPHORO Boncompagno, Rauennatis ECCLESIAE ARCHIEPISCOPO, & Adminiſtratori perpetuo.

IVRE *optimo factum eſt, Præſul Ampliſsime, vt, cum Pandulphus Zallamella, homo in primis tuæ amplitudini addictiſsimus in doctoris (vt aiunt) ſubtilis, Ioannis Duns Scoti opera, exactiſsimum Indicem, typis per ſe mandare non potuerit, egomet illius, & nepos, & Hæres, negotium hoc ſuſceperim. Is. n. ratus aliquando ſtudioſorum commodo à ſe conſultum iri, in dies cogitabat, quidnam potiſsimum efferret: tum demum animum hanc unam in rem coniecit, atque ita perfecit, vt ne minimus quidem carpendi locus obtrectatoribus relictus vi-*

*deatur: Quamobrem hoc perexiguum quidem opus, at tua grauitate nil profectò indignum, identidem communiri tuo nomine, ac ornari oportere exiſtimaui, tum quia me primum Auunculi mei (me miſerum) immatura ſanè morte ſublati deſiderio ſatisfacere puto; quippe, qui te vnum omnium ſemper dilexit, ac coluit; tum quia eius labores, vigilias, & ſtudia ſummopere ipſe probaueris, ac laudaris: Is denique in eadem cui tu ſapientiſsime præſides, Eccleſia Canonicus fuit. Quare age Illuſtriſsime Antiſtes hoc quicquid eſt noſtri in te amoris pignus, & monimentum libenter ſuſcipe, ac diutius hoc, & me tueri non deſinas. Vale.*

*Datum Rauennæ Idibus Octobris.*
*M. D. X C I.*

*Amplitudinis tuæ*

*Humillimus Seruus*

*Iulianus Zallamella Rauennas.*

# AD LECTOREM.

PRAESENTIS libri vtilitas, & neceſsitas extrinſecus, & à remotis trahi poſſet (Lector ſtudioſiſsime) ſed quoniam intrinſecus, & a propinquis ſeipſam manifeſtare videtur; ne longe fruſtra vager; eā ex intimis ſui partibus, breui patefacere conabor. Dū tabula eſt, perutilis eſt, diſperſa enim, hinc inde ſimul colligit, vnde citò percipiuntur, quæ alias tardè inuenirentur: finitum autem, & vtile, & iucundum eſt, ſicut infinitum oppoſitam ſortitur naturam, teſte Ariſt. 3. de art. rhet. Dum tabula quæſtionū eſt, hæc vtilitas augetur, quippe quia ſcientia quæſtionum, eſt omnium vtilima; Vtilis eſt diuerſitas opinionum, propter noſtri intellectus imbecillitatem, & ſcientiæ profunditatem, & propter ſtudentium profectum, & propter veritatis elucidationem, rep. 1. q. 2. procœm. quia clariſsima, quòd perfectiſſima, quòd neceſſarijſsima. Clariſsima eſt, ex Ariſt. 2. poſt. x 1. & 1. de anima tex. 19. & multis alijs in locis: Item ex Scoto, ſent. 1. diſt. 2. q. 7. ſuper D. & ſent. 3. diſt. 18. q. vnic. F. Cuius rei ratio eſſe poteſt, quoniam contrauertentium argumentis, rationes contrariæ demonſtrantur, Moral. Eud. 1. cap. 2. Et natura cōparatum eſt,

vt contraria iuxta ſe poſita magis eluceſcant; Elenc. 1.cap.vlt. Perfectiſsima eſt,quoniã non ſatis eſt veritatem oſtendere, niſi & contraria refellantur,teſte Ariſt.in moral. dubitationis enim ſolutio, nihil aliud eſt, quam inuẽtio. 7. moral. Nicom.ca.2.in fine. hinc oppoſitorum eadem ſcientia eſt.top.1.cap.12.& 4.cap.3. & circa perfectam rei cognitionẽ tria requiruntur,ex Auer. poſt.2. Naturæ ſcilicet doctrina, accidentiũ illius naturæ manifeſtatio,& inſtãtiarum ſolutio. Neceſſarijſsima eſt,quoniam cunctæ res difficiles ſunt; Eccl.1.vnde diſcuſſione, & indagine opus eſt, & veritas in profundo ſita eſt; dixit ille; & in omni negotio quæſtiones oriũtur.1.mor.eud.2. & homo infinitis ſe miſcuit quæſtionibus. eccl. 7. cuius cauſa peccatum fuit:ſenten.1.d.3.q.3.inf.g.& ſent.2.d.3.q.8. inf.1. mortalium enim voluntas male affecta intellectum obnubilat:ſent.3. d.3. q. vnic. (ſicut & alias animales regit potẽtias.ſent.4.d.6.q.6.D.& Ariſt.2.moral.Eud. 7.) Dum omnium eſt,augetur vtilitas,propterea quod omnes Scoti quæſt. tum totam theologiam,tum omnes liberales ambiunt,& amplexantur artes (paruulas aliquas reliqui,tum quia parum diſputãtur, tum quia in his principalibus videri poſſunt) Dum Scoti eſt,augetur vtilitas, eo quod hic vnus diſputator eſt, cum hic vnus ſubtiliſsimus ſit, & de diſputatore

rore habetur primo off. Diſputator ſubtilis, & vehemés orator. Dum in vnitatem triplicem redacta eſt, augetur vtilitas: Vt vnum, quia ex vno eſt actus, & ex actu eſt cognitio; nihil enim cognoſcitur, niſi quod actu eſt, & nihil eſt actu, niſi inquantum vnum numero eſt: Boet. de vnit. & vno. Vt triplex vnitas, quia ſicut ſe habet ſimpliciter ad ſimpliciter, ita magis ad magis; & quod eſt ſummo primo propius, eſt perfectius. Ex reductione ad alphabetum, facilitas datur inueniendi, circa quam materiam fiant quæſtiones: Ex reductione ad materiam, facilitas datur inueniendi, quot fiant circa eandem materiam quæſtiones: Ex reductione ad propoſitionem, facilitas datur inueniendi, quot in locis eadem tractetur queſtio. Ex determinatione quæſtionum collationaliũ Scoti, augetur vtilitas, quia perdoctus ille liber, ſi hactenus pro veritate ex ſe indeterminatus, inutiliter ſpretus eſt, deinceps aliunde pro veritate diffinitus, vtiliter legetur. Cognita huius libri vtilitate, vna cum neceſsitate, reliquũ eſt (candide Lector) vt illum libenter ſumas, & aſsiduè perlegas, pro auctoriſque conſeruatione D. O. Max. roges, vt pro maiori Scotiſtarum vtilitate, plura a ſe inſtituta, feliciter complere valeat.

# F. IACOBI MONTANARII RAGVNENSIS CARMEN.

*ERGO ne terribilis valuit diſcindere Clotho*
*Stamina* PANDVLPHI *tam bene ducta colo?*
*Vincere qui veterum potuit monumenta virorum,*
*Dum nobis minio ſcripta notanda parat.*
*Quo decus, et probitas plangoribus æthera cõplent,*
*Et Charitum lachrimæ pulchra per ora fluunt.*
*Nixa, ſed incaſſum certè eſt, non viuida virtus,*
*Quæ vehit ad cœli ſydera clara, timet.*
*Nam dum fulgebunt radiantis ſpicula Phœbi,*
*Et decus oſtendet candida Luna ſuum.*
*Huius ad extremos volitabit clarius Indos*
*Nomen, & æternum fama ſuperſtes erit.*
*Ne mentes hominum traherẽt per obliqua viarum,*
*Quæ quondam Scotus protulit ore ſacro:*
*Ordine conſuluit miro, ſpirante Minerua,*
*Et certis poſuit verba diſerta locis.*
*Qui cupit hinc doctas audire, & reddere voces,*
*Hoc legat, & memori mente reuoluat opus.*

ABSTRA-

# A

## ABSTRACTVM.

VTRVM Abſtractum & concretum ac denominatiuum idem ſignificent. q. 8. prædicamentorum.

### ACCENTVS.

Vtrum Accentus ſint duæ fallaciæ. quæſt. 34. elenchorum.

### ACCIDENS.

Vtrum Accidens ſit de numero uniuerſalium. q. 34. vniuerſalium. De accid. ſeparato in Euchariſtia.

Vtrum Diffinitio accidentis, quod adeſt, & abeſt, ſit conueniens q. 35. vniuerſalium.

Vtrum De eſſentia accidentis ſit inhęrentia. q. 30. poſteriorum. 1. & q. 1. met. 7. & 4. ſent. d. 12. quęſt. 1. & in rep. ibi.

Vtrum Accidens & proprium poſſint dici de eodem. q. 36. vniuerſ.

Vtrum Accidens aliquod, per ſe prædicetur de ſubiecto. q. 25. poſt. 1.

Vtrum Accidens omne habeat ſubiectum, cui in ſit per ſe. q. 26. poſt. 1.

Vtrum Accidens poſſit prędicari de alio accidente, vt de ſubiecto ſecundo modo dicendi per ſe. q. 27. poſt. 1.

Vtrum Accidens commune, ut album, neceſſario prædicetur de ſubiecto, ut homo eſt albus. q. 42. poſt. 1.

Vtrum poſſibile ſit aliqua accidentia, numero tantum differentia, eſſe in eodem ſubiecto. q. 7. met. 5.

Vtrum accidentis forma ſuſcipiat magis & minus ſecundum eſſentiam ſuam. q. 2. met. 8.

Vtrum

Vtrum Accidens ſit forma ſimplex:uel ſit compoſitum ex aliquibus eſſentialiter diuerſis.q.1.met.8.

ACTIO.

Vtrum Actio,& paſſio ſint idem actus,ſiue motus.q.7. de anim.& in 5.met.ad litt.tex.com.25.
Vtrum Actus appetendi,& cognoſcendi ſint eſſentialiter abſoluti,uel relatiui.q. 13. quolib.
Vtrum Actus exterior addat aliquid bonitatis,uel malitiæ ad actum interiorem.q. 18.quolib.
Vtrum Actus omnis,ſit bonus ex fine.ſent.2.diſ.40.quęſt. vnic.& rep.ibi.
Vtrum Actus aliquis poſſit eſſe indifferens.ſent. 2. d. 41. q.vnic.& rep.ibi.
Vtrum Actus omnes ſint circa ſingularia.q.6.met.1.
Vtrum Actus,& potentia opponantur.q.1.met 9.
Vtrum Actus & potentia opponantur relatiue. quæſt. 2. met. 9.

ADAM.

Vtrum Adę anima fuerit creata in corpore.ſent. 2. d. 17. q.1.& rep.ibi.
Vtrum Adę peccatum in ſtatu innocentię potuit eſſe ueniale.ſent.2.d.21.q.1.& rep.ibi.
Vtrum Adæ peccatum fuerit grauiſſimum ſent.2.d.21.q. 2.Et rep.2.diſ.22.q.vnic.
Vtrum Adæ iuſtitia originalis fuerit donum ſupernaturale.ſent.2.d.29.q.vnic.Et rep.2.d.29.q.2.
Vtrum Adę peccatum fuerit ignorantia.ſent.2.diſ.22. q. unic.

AMPHIBOLOGIA.

Vtrum vnitas uocis compoſitæ, ſit ſufficiens principium diſtinguendi amphybologiam , ab ęquiuocatione. quæſt.

queſt. 18. elenc.

Vtrum diuerſa ratio conſtruendi requiratur ad amphybologiam.q.19.elenc.

Vtrum oratio multiplex ſecũdum amphybologiam uno modo prolata ſit multiplex quocumque modo profeeratur.q.21.elenc.

Vtrum Hęc ſit diſtinguenda ſecundum tertium modum amphybologiæ:Scit ſeculum.q.22.elenc.

ANALOGVS.

Vtrum terminus analogus per ſe poſitus ſtet ſolum pro famoſiori.q.16.elenc.

ANGELVS.

Vtrum Angelus poſſit informare materiam, de potentia Dei q.9.quolib.

Vtrum Angeli creatio ſit idem angelo ſent.2.d.1. q.4. & rep.ibi.q.5.

Vtrum Angelus, & anima differant ſpecie ſent.2.diſt. 1. queſt. 6.

Vtrum In exiſtentia actuali Angeli, ſit aliqua ſucceſſio formaliter.ſent.2.d.2.q.1.

Vtrum In angelo actualiter exiſtente neceſſe ſit ponere aliquid menſurans eius exiſtentiam, uel durationem exiſtentiæ eius realiter aliud ab ipſa exiſtentia ſent.2. d.2.q.2.& report.ibi.q.1.

Vtrum operatio Angeli menſuretur æuo. ſent. 2.d.2.q.4.

Vtrum Angelus ſit in loco.ſent.2.d.2.q.5.& rep.ibi. q. 2.

Vtrum Angelus requirat determinatum locum,ita quod nec in maiori,nec in minori eſſe poſſit,ſed in tanto loco,& an poſſit eſſe in loco punctali.ſent.2.d.2.q.6.

Vtrum Vnus Angelus poſſit eſſe in plurib.locis ſimul.ſen. 2. d.2.q.7.

Vtrum Duo Angeli poſſint eſſe in uno loco ſimul.ſent.2. d.2.q.8.

Vtrum

Vtrum Angelus poſſit moueri de loco ad locum motu continuo ſen.2.d.2.q.9.& rep.2.d.10.q.1.
Vtrum Angelus poſſit ſe mouere.ſent.2.d.2.q.10.
Vtrum Angelus poſſit moueri in inſtanti. ſent. 2. diſt. 2. quæſt.11.
Vtrum Angelus poſſit moueri de extremo in extremum, non transeundo per medium ſent.2.d.2.q.12.
Vtrum poſſibile ſit plures angelos eſſe in eadem ſpecie. ſent.2.d.3.q.7.& rep.ibi.q 1.
Vtrum Angelus poſſit cognoſcere ſe per eſſentiam ſuam, itaquod ſua eſſentia ſit ſibi ratio cognoſcendi, ſine aliquo repręſentante,præcedente actum naturaliter.ſent. 2.d.3.q.8.& rep.ibi.q.3.
Vtrum Angelus,& anima habeat notitiam naturalem diſtinctam eſſentiæ diuinę,& trinitatis.ſent.2.d.3.q.9. & rep.ibi.q.4.& q.14.quolib.
Vtrum Angelus, adhoc, vt cognoſcat quiditates creatas alias a ſe,requiratur neceſſario quod habeat proprias, & diſtinctas rationes cognoſcendi eas.ſent.2.d.3.q.10. & rep.ibi.q.2.
Vtrum Angeli poſſint proficere,accipiendo cognitionem a rebus.ſent 2.d.3.q.11.& rep.2.d.11.q.2.
Vtrum Inter creationem , & beatitudinem angeli boni, fuerit aliqua mora.ſent.2.d.4.q.vni.
Vtrum Angelus prius meruerit beatitudinem, quam eam acceperit .ſent.2.d.5.q.1.& rep.ibi.
Vtrum Angeli boni fuerint beati, in primo inſtanti ſuæ creationis,& mali miſeri.ſent.2.d.5.q.2. & rep.2. d. 4. quęſt.1.
Vtrum Angelus malus potuit appetere ęqualitatem Dei ſent.2.d.6.q.1.& rep. ibi.
Vtrum Primum peccatum Angeli fuerit formaliter ſuperbia,uel plura.ſent.2.d.6.q.2.& rep.ibi.
Vtrum malus angelus neceſſario uelit malum. ſent.2. d. 7.q.vnic.& rep.ibi.q.2.
Vtrum Angeli mali poſſint pœnitere.rep.2.d.7. q. 1.
Vtrum malus Angelus poſſit benè uelle.rep.2.d.7.q.3.

Vtrum

Vtrum Angelus poſſit aſſumere corpus, in quo exerceat opera vitę, ſent. 2. d. 8. q. vic. & rep. ibi.

Vtrum Angelus ſuperior poſſit illuminare inferiorem, & è contra ſent. 2. d. 9. q. 1. & rep. ibi.

Vtrum vnus Angelus poſſit loqui intellectualiter alteri angelo. ſent. 2. d. 9. q. 2. & rep. ibi.

Vtrum Angelus poſſit loqui Angelo diſtanti. rep. 2. d. 9. q. 3. & in ſent. ibi. q. 2. ſuper B.

Vtrũ omnes Angeli mittantur. ſent. 2. d. 10. q. vinc. & rep. ibi. q. 2.

Vtrum Angelus cuſtodiens hominem, poſſit effectiuè aliquid cauſare in intellectu ac uoluntate hominis cuſtoditi ſent. 2. d. 11. q. Vnic. & rep. ibi. q. 1.

ANIMA.

Vtrum Potentiæ animæ intellectiua. ſ. & ſenſitiua ſint tantum paſſiuæ de anima q. 12. & in q. 15. quolib. De tertio primi art.

Vtrum Anima poſſit per ſe intelligere eſſentiam Dei, & trinitatem q. 14. quolib. & ſent. 2. d. 3. q. 9. & rep. ibi. q. 4.

Vtrum Anima ſeparata poſſit intelligere quiditates, ſibi ante ſeparationem habitualiter notas ſent. 4. d. 45. q. 1. & rep. ibi.

Vtrum Anima ſeparata poſſit acquirere cognitionem alicuius prius ignoti ſent. 4. d. 45. q. 2. & rep. ibi.

Vtrum Anima ſeparata poſſit recordari preteritorum, quæ nouit coniuncta ſent. 4. d. 45. q. 3. & rep. ibi.

ARS.

Vtrum Ars generetur ex experimentis q. 4. met. 1.

ATTRIBVTA.

Vtrum Attributa diſtinguantur ex natura rei q. 23. collat. & in primo ſent. d. 8. q. 4. litt. Q & in q. 1. quolib.

Vtrum

Vtrum Attributa in diuinis ſint immediatiora eſſentiæ notionalibus.q.1.quolib.

B

BAPTISMVS.

Vt Baptizatus baptiſmo Ioannis,teneatur neceſſario rem baptizari baptiſmo chriſti.ſent.4.d.2.q.2.& rep.ibi.
Vtrum Diffinitio baptiſmi ſit hęc.Baptiſmus eſt abblutio corporis exterior facta,&c. ſent.4.d.3.q.1.& rep.ibi.
Vtrum Hæc ſit forma pręciſa baptiſmi. Ego te baptizo in nomine patris,filij,& ſſ.ſent.4.d.3.q.2.& rep. ibi.
Vtrum ſola aqua naturalis pura,ſit materia conueniens baptiſmi ſent.4.d.3.q.3.& rep.ibi.
Vtrum inſtitutio baptiſmi euacuauerit circumciſionem, ſent.4.d.3.q.4 & rep.ibi.5.
Vtrum de neceſſitate bap. ſit trina immerſio rep.4. d. 3. quęſt.4.
Vtrum Paruuli ſint baptizandi ſent.4. diſt. 4. quæſt. 1. & rep.ibi.
Vtrum Paruuli baptizati,recipiant effectus baptiſmi ſen. 4.d.4.q.2.& rep.ibi.
Vtrum Paruulus exiſtens in utero matris poſſit baptizari ſent.4.d.4.q.3.& rep.ibi.
Vtrum Adultus non conſentiens,poſſit recipere effectum baptiſmi ſent.4.d.4.q.4.& rep.ibi.q.6.
Vtrum Adultus fictus recipiat effectum baptiſmi ſent. 4. d.4.q.5.& rep.ibi.q.7.
Vtrum iam iuſtificati ſine baptiſmo, teneãtur ad baptiſmum aquæ,ſent.4.d.4.q.6.& rep.ibi.q.8.
Vtrum Omnes baptizati recipiant ęqualiter effectum baptiſmi,ſent. 4.d.4.q.7.& rep.ibi.q.9.
Vtrum Puer expoſitus ſit baptizandus,ſent.4 d.4.quæſt 8. & rep.ibi q. 5.
Vtrum Paruuli Iudæorum,& Infidelium,ſint inuitis parentibus baptizandi,ſent.4.d.4. q.9.& rep.ibi q.4.

Vtrum

Vtrum Malitia miniſtri impediat collationem baptiſmi, ſent.4.d.5.q.1.& rep.ibi.

Vtrum recipiens baptiſmum ſcienter a malo, peccet, ſententent.4.d.5.q.2.& rep.ibi.

Vtrum Quis debeat miniſtrare baptiſmum, quando vergit in periculum baptizati, ſent.4.d.5.q.3. & rep.ibi.

Vtrum Solus ſacerdos poſſit baptizare, ſent.4.d.6.q.2.& rep.ibi,

Vtrum Vnitas baptiſmi neceſſario requirat, quod ab vno miniſtro conferatur, ſent.4.d.6.q 2.& rep.ibi.

Vtrum in baptiſmo requiratur, ſimul eſſe ablutionẽ, & prolationem verborum, ſent.4.d.6.q.3.& rep.ibi q.4.

Vtrum oporteat, baptizantem eſſe perſonaliter diſtinctum à baptizato ſent.4 d.6.q.4.& rep.ibi.q.3.

Vtrũ in baptiſmo requiratur intentio baptizãdi, ſent.4. d.6.q.5.& rep.ibi.

Vtrum in baptiſmo requiratur intentio actualis, ſent.4. d.6.q.6.& rep.ibi.

Vtrum baptiſmus poſſit iterrari, ſent. 4. d. 6.quæſt. 7.& rep.ibi.

Vtrum pœna iterantis ſit irregularitas, ſent. 4.d.6.q.8.& rep.ibi.q.7.

Vtrum In baptiſmo imprimatur character, ſent 4.d.6.q. 9.& rep.ibi.q.8.

## BEATITVDO.

Vtrũ Beati cognoſcãt orationes quas eis offerimus, ſent. 4.d.45.q.4.& rep.ibi.

Vtrum Beatitudo per ſe conſiſtat in operatione, ſent.4.d. 49.q.1.& rep.ibi.

Vtrum Beatitudo immediatius perficiat eſſentiam beati, uel potentiam ſent.4.d.49.q.2.

Vtrum Beatitudo conſiſtat in pluribus operationibus ſimul. ſent.4.d.49.q.3. & rep.ibi.

Vtrum Beatitudo conſiſtat in actu intellectus, uel uoluntatis ſent.4. d.49.q.4.& rep.ibi.q.2.

Vtrum Beatitudo cóſiſtat in actu, qui eſt fruitio. ſent.4. d. 49.q.5.& rep.ibi.q.4.

Vtrum Ad eſſentiam beatitudinis pertineat ſecuritas perpetua ſent.4.d.49.q.6.& rep.ibi.q.5.

Vtrum Gaudium de bono beatifico, pertineat ad eſſentiam beatitudinis, ſent 4.d.49.q 7.& rep.ibi.q.6.

Vtrum Natura humana, ſit natura infima capax beatitudinis ſent.4.d.49.q.8.& rep.ibi.q. 7.

Vtrum omnes homines uelint de neceſſitate, & ſummè beatitudinem, ſent.4.d.49.q.9.& rep.ibi.q.8.

Vtrum omnia appetantur propter beatitudinem, ſent.4. d.49.q.10.& rep.ibi.q.9.

Vtrum Homo ex puris naturalibus poſſit conſequi beatitudiuem, ſent.4.d.49.q.11.& rep. ibi.q.10.

Vtrum Homo in uita mortali poſſit conſequi beatitudinem, ſent.4. d.49.q.12.& rep.ibi.q.11.

Vtrum Beatorum corpora poſt reſurrectionem erunt impaſſibilia, agibilia, clara, & ſubtilia, unde cũ alio corpore ſimul eſſe poſſint, ſent.4.d.49.q.13.14.15.& 16.& rep.ibi.q.12.13.14.& 15.

Vtrum Beati uideant pœnas damnatorum, ſent.4 d.50.q. 3.& rep.ibi.

Vtrum Beatitudo omnium beatorum ſit æqualis, ſent. 4. d.50.q.5.& rep.ibi.

Vtrum Beatitudo omnium corporum beatorum ſit æqualis, ſent.4.d.50.q.6.& rep.ibi.

BIGAMVS.

Vtrum aliquando fuerit licita bigamia, ſent.4. d.33.q. 1. & rep.ibi.

Vtrum Bigamus ante baptiſmum, poſſit poſt baptiſmũ promoueri ad ſacros ordines, ſent.4. d.33.quæſt.2.& rep.ibi.

BONVM.

Vtrum Bonum ſit cauſa mali, rep.23.d.4.q. Vnic.

CARA-

C

CHARACTER.

Vtrum Character ſit forma abſoluta. ſent.4.d.6.q.10.& rep. ibi.q.9.
Vtrum Character ſit in eſſentia animæ,ſe,4.d.6.q.10.& rep.ibi.q.10.

CARITAS.

Vtrum Caritas augeatur per extractionem partis nouę, de potentia ad actum,ſent.1.d.17.q.7.& rep.ibi.q.5.
Vtrum Neceſſe ſit ponere caritatem creatam, formaliter inhærentem animę beatificabili,ſent.1.q.17.q.1. & rep.ibi.
Vtrum Tota caritas præexiſtẽs corrumpatur, cum noua inducitur. ita quod nulla realitas num. maneat eadẽ cum caritate maiore,vel minore,& hoc ſuppoſito,qđ caritas augeatur,ſen.1.d.17.q.4.& rep. ibi.q.13.
Vtrum illud poſitiuum caritatis præexiſtẽtis, quod manet in augmento,ſit tota eſſentia caritatis intenſæ,ita quod ſi poneretur caritas intenſa ſine ſubiecto, nullã realitatem poſitiuam haberet in ſe eſſentialiter, aliã ab illa quæ pręfuit in caritate remiſſa, ſen.1.d.17.q.5.& rep.ibi. q.4.
Vtrum habens caritatem creatam,per ipſam formaliter ſit acceptus Deo,& eius actus,Rep.1.d.17 q.2.
Vtrum Caritas augeatur per appoſitionem gradus in eſſentia,rep.1.d.17.q.6.
Vtrum Caritas poſſit diminui, rep.1.d.17.q.7.
Vtrum Actus caritatis naturalis, & meritorię ſint eiuſdem ſpeciei,q.17. quolib.
Vtrum Caritas inclinet ad diligendum Deum ſuper omnia,ſent.3.d.27.q.vnic.& rep. ibid.
Vtrum Caritatis eodẽ habitu,ſit diligendus Deus & proximus,ſent.3.d.28.q.vnic.& rep.ibi.

Vtrum ex caritate, teneatur quislibet ſe magis diligere poſt Deum, ſent.3.d.29.q.vnic.& rep.ibi.

Vtrum ex caritate neceſſe ſit diligere inimicum, ſent.3. d.30.q.vnic.& rep.ibi.

Vtrum Caritas remaneat in patria, ſent.3.d.31.q.vnic.& rep.ibi.

Vtrum Deus diligat omnia æqualiter ex caritate ſent.3. d.32.q.vnic.& rep.ibi.

Vtrum Habens caritatem, neceſſarium ſit diligere proximum, rep.3.d.28.q.2.

CAVSA.

Vtrum Prima cauſalitas, reſp.omnium cauſabilium, ſit de neceſſitate in libus perſonis, ſent.2.d.1. queſ.1. & rep.ibi.& q.32.vnic.

Vtrum Cauſabile antequam cauſetur in actu, habeat uerum eſſe reale, rep.2.d.1.q.2.

Vtrum in omni genere cauſarum ſit ponere ſtatum.q.4. met.2.

Vtrum oportet cauſam particularem, in actu ſingularem, & effectum in actu ſingularem, ſimul eſſe & nõ eſſe; & oppoſito modo ſit de cauſa in potentia, & effectu in potentia, q.2.met.5.

COELVM.

Vtrum Cœlum ſit ſimplex, ſine materia, ſent.2.d.14.q.1. & rep.ibi.

Vtrum ſint plures cęli mobiles. ſent. 2.d.14.quæſt. 2.& rep.ibid.

Vtrum cœleſtium corporum motus, ceſſabit poſt iudicium, ſent.4.d.48.q.2.& rep.ibi.

Vtrum corpora cœleſtia poſſint agere in nos, ſent.4. d. 14.q.3.& rep.ibi.& q.11 de anima.

CHRI-

CHRISTVS.

Vtrum Chriſtus contraxit peccatum originale, ſent.3. d.3.q.2.& rep.ibi.
Vtrum in Chriſto ſit aliud eſſe uerbi, ab eſſe creato, ſen. 3.d.6.q.1.& rep.ibi.
Vtrum Chriſtus ſit aliqua duo, ſentent.3.diſt.6.quæſt.2. & rep.ibi.
De Chriſto aſſumante naturam humanã quæ opin. ex tribus ſit uera, ſent.3.diſtinctio.6.queſtione.3.& rep. ibidem.
Vtrum Chriſtus fuerit prędeſtinatus eſſe filius Dei, ſen. 3.d.7.q.3.& rep. ibi.q.4.
Vtrum in Chriſto ſint duę filiationes, ſent.3.d.8.q.vnic. & rep.ibi.
Vtrum Chriſto debeatur latria, ſecundum naturam humanam, ſent.3.d.9.q.vnic.& rep.ibi.
Vtrum Chriſtus ſit filius Dei adoptiuus ſent. 3. d. 10. quæſt.vnic.
Vtrum Chriſtus ſit creatura, ſent.3. d. 11. quæſtio.1.& rep.ibi.
Vtrum Chriſtus ſecũdum quod homo ſit creatura, ſent. 3.d.11.q.2.
Vtrum Chriſtus incœpit eſſe, ſent.3.d.11.q.3.
Vtrum Chriſtus aliquid uoluit, & orauit, rep.3. d. 17. quæſt. 2.
Vtrum Chriſtus potuit peccare, ſen.3.d.12.quæ.Vnic.& rep.ibi.
Vtrum Chriſto potuit conferri ſumma gratia, poſſibilis conferri creaturæ, ſent. 3. d. 13. quæſtio. 1. & rep.ibi.
Vtrum Chriſto fuerit collata ſumma gratia poſſibilis conferri creaturæ, ſent.3. diſt. 13. quæſt. 12. & rep. ibidem.
trum po ſſibile fuerit uoluntatem anima Chriſti, habere ſummam fruitionem, poſſibilem naturæ creatæ

Vtrum ex caritate,teneatur quislibet ſe magis diligere poſt Deum,ſent.3.d.29.q.vnic.& rep.ibi.

Vtrum ex caritate neceſſe ſit diligere inimicum, ſent.3. d.30.q.vnic.& rep.ibi.

Vtrum Caritas remaneat in patria,ſent.3.d.31.q.vnic.& rep.ibi.

Vtrum Deus diligat omnia æqualiter ex caritate ſent.3. d.32.q.vnic.& rep.ibi.

Vtrum Habens caritatem,neceſſarium ſit diligere proximum, rep.3.d.28.q.2.

CAVSA.

Vtrum Prima cauſalitas,reſp.omnium cauſabilium,ſit de neceſſitate in libus perſonis,ſent.2.d.1. quęſ.1. & rep.ibi.& q.32.vnic.

Vtrum Cauſabile antequam cauſetur in actu, habeat uerum eſſe reale,rep.2.d.1.q.2.

Vtrum in omni genere cauſarum ſit ponere ſtatum.q.4. met.2.

Vtrum oportet cauſam particularem, in actu ſingularem, & effectum in actu ſingularem,ſimul eſſe & nõ eſſe;& oppoſito modo ſit de cauſa in potentia,& effectu in potentia,q.2.met.5.

COELVM.

Vtrum Cœlum ſit ſimplex,ſine materia,ſent.2.d.14.q.1. & rep.ibi.

Vtrum ſint plures cęli mobiles. ſent. 2.d.14.quæſt. 2.& rep.ibid.

Vtrum cœleſtium corporum motus, ceſſabit poſt iudicium,ſent.4.d.48.q.2.& rep.ibi.

Vtrum corpora cœleſtia poſſint agere in nos, ſent.4. d. 14.q.3.& rep.ibi.& q.11 de anima.

CHRISTVS.

Vtrum Chriſtus contraxit peccatum originale, ſent.3. d.3.q.2.& rep.ibi.

Vtrum in Chriſto ſit aliud eſſe uerbi, ab eſſe creato, ſen. 3.d.6.q.1.& rep.ibi.

Vtrum Chriſtus ſit aliqua duo, ſentent.3.diſt.6.quæſt.2. & rep.ibi.

De Chriſto aſſumante naturam humanã quæ opin. ex tribus ſit uera, ſent.3.diſtinctio.6.queſtione.3.& rep. ibidem.

Vtrum Chriſtus fuerit predeſtinatus eſſe filius Dei, ſen. 3.d.7.q.3.& rep. ibi.q.4.

Vtrum in Chriſto ſint due filiationes, ſent.3.d.8.q.vnic. & rep.ibi.

Vtrum Chriſto debeatur latria, ſecundum naturam humanam, ſent.3.d.9.q.vnic.& rep.ibi.

Vtrum Chriſtus ſit filius Dei adoptiuus ſent. 3. d. 10. quæſt.vnic.

Vtrum Chriſtus ſit creatura, ſent.3. d. 11. quæſtio.1.& rep.ibi.

Vtrum Chriſtus ſecũdum quod homo ſit creatura, ſent. 3.d.11.q.2.

Vtrum Chriſtus incœpit eſſe, ſent.3.d.11.q.3.

Vtrum Chriſtus aliquid uoluit, & orauit, rep.3. d. 17. quæſt. 2.

Vtrum Chriſtus potuit peccare, ſen.3.d.12.quæ.Vnc.& rep.ibi.

Vtrum Chriſto potuit conferri ſumma gratia, poſſibilis conferri creaturæ, ſent. 3. d. 13. quæſtio. 1. & rep.ibi.

Vtrum Chriſto fuerit collata ſumma gratia poſſibilis conferri creaturæ, ſent.3. diſt. 13. quæſt. 12. & rep. ibidem.

trum po ſſibile fuerit uoluntatem anima Chriſti, habere ſummam fruitionem, poſſibilem naturæ creatæ

ſent.3.diſt. 13.quæſtione 3.& rep.ibidem.

Vtrum anima Chriſti potuerit ſumme frui deo, ſine ſumma gratia,ſent.3. d. 13.quæſt 4.& rep. 3. diſt.318. quæſt. 3.

Vtrum poſſibile fuerit, intellectum animæ Chriſti, primo & immediate perfici, viſione uerbi perfectiſſima poſſibili creaturę,ſent.3. d.14. quæſt. 1. & rep. ibidem.

Vtrum poſſibile fuerit, intellectum animę Chriſti videre in uerbo omnia, quæ videt ipſum verbũ, ſent. 3.diſt.14.q.2.& rep. ibid.

Vtrum anima Chriſti nouerit omnia in genere proprio ſent.3,d.14.q.3.

Vtrum anima Chriſti nouerit perfectiſſime omnia in genere proprio, ſentent.3.diſt.14.quæſt.4.& rep.ibidem quæſt.3.

Vtrum in anima Chriſti ſecundum portionem ſuperiorem fuerit dolor ſent.3.d.15. q.vnica & rep.ibid.

Vtrum Chriſtus habuerit neceſſitatem moriendi, ſent. 3.diſt.16.q. 1.& rep. ibid.

Vtrum in poteſtate animæ Chriſti fuerit non mori, ex violentia paſſionis,ſent.3.diſt. 16. quæſt.2. & repor. ibidem.

Vtrum in Chriſto fuerint tantũ duæ uoluntates,ſent.3. diſt.17.q.vnic. & rep. ibid.

Vtrum Chriſtus meruit in primo inſtanti ſuæ conceptionis,ſent.3.diſt.18.q.vnic.& rep.ibid.

Vtrum Chriſtus meruit nobis gratiam, gloriam, remiſſionemq; culpæ,& pœnæ,ſent.3.d.19. q. vnic.& rep. ibidem.

Vtrum neceſſe fuit genus humanum reparari per paſſionem Chriſti, ſent. 3. d.20.q.vnic.& rep. ibid.

Vtrum corpus Chriſti fuiſſet putrefactum, ſi reſurrectio non fuiſſet accelerata,ſent.3.d.21.quæſt.vnic. & rep. ibidem.

Vtrum Chriſtus in triduo mortis,fuerit homo, ſent.3. d.22.q vnic.& rep. ibid.

CIRCVMCISIO.

Vtrum in circumciſione ex vi eius, conferebatur gratia ſent.4.d.1.q.6.& rep.ibid.q.5.

CONFIRMATIO.

Vtrum Diffinitio Confirmationis ſit conueniens ſent. 4.d.7.q.1.& rep. ibi.

Vtrum Sacramẽtum confirmationis ſit neceſſarium ad ſalutem ſent.4.d.3.q.2.& rep. ibid.

Vtrum Sacramentum confirmationis ſit dignius baptiſmo ſent.4.d.7.q.3. & rep.ibidem

Vtrum ſacramentum confirmationis poſſit iterari ſent. 4.d.7.q.4.& rep.ibid.

Vtrum iterantium pœna,ſit irregularitas ſent.4.d.7. q. 5.& rep.ibi.q.4.

COGNITIO.

Vtrum Cognitio ſuper naturalis neceſſaria uiatori,tradita ſit ſufficienter in ſcriptura ſent.1.q.2.proœm.

Vtrum difficultas cognoſcendi ſit ex parte intellectus noſtri, q.2.met.2.

Vtrum actus cognoſcendi ſint eſſentialiter abſoluti, uel reſpectiui q.13.quolib.

Vtrum Primũ cognitum à nobis pro ſtatu iſto, ſit Deus ſent.1.diſt.3.q.2.

COMPOSITIO.

Vtrum vnitas materialis vocis complexæ ſit ſufficiens cauſa diſtinguendi compoſitionem, & diuiſionem, q.24. elen.

Vtrum Compoſitum generetur primo & per ſe in omni genere, q 10.met.7.



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CONCLVSIO.

Vtrum Cognitis præmiſſis ſimul cognoſcatur concluſio q.8.poſt.1.
Vtrum Cognitis præmiſſis in rationæ cauſæ, ſimnl natura cognoſcatur concluſio, q.9. poſt. 1.
Vtrum Concluſio ſit neceſſaria in demonſtratione, q. 14.poſt. 1.
Vtrum Cõcluſio neceſſaria poſſit ſequi ſyllogiſtice ex præmiſſis contingentibus, q.41.poſt.1.

CONCRETVM.

Vtrum concretum, & abſtractum idẽ ſignificent, q. 8. prædic.& ſent.1.d.27.q.3. litt. 1.

CORPVS.

Vtrũ Corpus poſſit, de potentia Dei non habere vbi in loco, ſe manente & loco eius, q.11.quolib.
Vtrũ Corpus idẽ, poſſit eſſe localiter in diuerſis locis ſen.4.d.10.q.2.& rep. ib.q.3.
Vtrum Corpus & loci particulæ, copulentur ad eundẽ terminum, q.23.prędic.

CONSCIENTIA.

Vtrum Conſcientia ſit in uoluntate, ſent.2.d.39.q. 2. & rep.ibid.
Vtrum omnis conſcientia liget, rep.2. d.40.q.vni.
Vtrum Grauius peccet, qui facit contra conſcientiam erroneam, quam contra, rep. 2.d.41.q.1.

CONSEQVENTIA.

Vtrũ Hę cõſequentię teneãt. Animal prędicatur de homine

mine,ergo de aliquo homine .Color eſt in corpore ergo in aliquo q. 13. prędic.

Vtrum Conſequatur.Hoc non eſt iuſtum,ergo eſt non iuſtum,q.2.perih.2.& in ſen.3.d.3,q.1.infra G.

Vtrum Conſequatur in terminis reſpectiuis, quæſt. 3. perih. 2

VtrumConſequatur cũ uerbo de prętero, quæſtio.4. perih.2.

Vtrum Conſequatur è contra, poſita conſtantia ſubiecti,q.5 perih.2.

Vtrum Conſequatur.hoc eſt non duplum ergo non eſt duplum,q.56.elench.

Vtrum Ab aliquo ſumpto cum determinatione diminuente,ad ſumptum ſemper teneat conſequentia.q. 51.elenc.

Vtrum ex oppoſito conſequentis ſequatur oppoſitum antecedentis,q. 10. priòr.1.

Vtrum Conſequi poſſit ex falſis verum, uel ex non ueris falſum,q.2.priorum.2.

Vtrum conſequatur . Hoc pro ſe ineſt huic, ergo hoc eſt hoc,q.22.poſt.1.

Vtrum Conſequatur.Si affermatio eſt cauſa affirmationis ita negatio negationis,q.45.poſt.1.

CONTRADICTORIVM.

Vtrum inter contradictoria ſit medium,q.4.met.4

Vtrum Ad utrumq; contrariorium, poſſit ſequi idem, q.3.priorum 2.

CONTRARIVM.

Vtrum aliqua ſint contraria immediata, q.39. prædic.

Vtrum ſit poſſibile,aliquorum contrariorum non determinate ineſſe alicui ſubiecto a natura, quæſt. 40. prędic.

CREATVRA.

Vtrum Creatura aliqua ſit ſimplex,ſent.1.d.8.q.2.
Vtrum creatio ſit idem naturæ creatæ, rep.2. d.1.q.5.
Vtrum Exiſtentia actualis rei creatæ permanentis, poſſit habere aliam menſuram,quam ęuum,rep. 2.diſt. 2.q.10.
Vtrum Creatura poſſit habere actionem , reſpectu creationis,ſent.4.d.1.q.1.& rep. ibi.

D

DAMNATVS.

Vtrũ Dãnatos angelos,ignis infernalis excruciet , ſen. 4.d.44.q.2.& rep.ibi.
Vtrum Damnatos homines ignis infernalis cruciabit, ſent.4.d.44.q.3.& rep.ibi.
Vtrum In punitione damnatorũ, ex parte punientis cõcurrat iuſtitia cum miſericordia,ſent.4.d.46.q. 4. & rep.ibi.q.1.
Vtrum Damnatorum omnium pœna ſit æqualis,ſent.4 d.50.q.4.& rep.ibi.
Vtrum Damnatorum pœnę uideantur à beatis,ſen.4.d. 50.q.3.& rep.ibi.

DEMONSTRATIO.

Vtrum Demonſtratio ſit ex primis,veris,&c. quæ: 11. poſt. 1.
Vtrum in Demonſtratione poſſit eſſe deceptio , q 44. poſt.1.
Vtrum Demonſtratio ſit de quodquid,q.8.poſt.2.
Vtrum medium demonſtrationis ſit diffinitio paſſionis uel ſubiecti,q.9.poſt.2.
Vtrum contingat demõſtrare per omnes cauſas, q.10. poſt.2.

DENOMINATIVVM.

Vtrū Denominatiuum idem ſignificet, quod abſtractū q.8.prędic.& ſent.1.d 27.q.3.

DEI ESSE.

Vtrum Deum eſſe ſit per ſe notum,ſen.1.d.2.q.2.& rep. 1.d.3.q.2.& q.13.collat.
Vtrum Deus eſt pater,filius,& Spiritus ſanctus,ſent.1. d.4.q.2.& rep.ibid.
Vtrum Deus eſt,rep 1 d.7.q.4.
Vtrum in Deo ſit ratio totalitatis,& maioritatis,rep.1. d.16.q.4.
Vtrum Deus ſit homo,ſent.3.d.7.q.1.& rep.ibi.
Vtrum Deus,factus eſt homo,ſent.3.diſti.7. quæſt.2.& rep.ibi.
Vtrum Homo eſt factus Deus,ſent.3.d.7.q.3.& ſent. 3. d.7.q.2.uerſus finem.
Vtrum Deum non eſſe poſſit quis appetere,ſent.2.d.6. q.2.ſuper N.

DEI VNITAS.

Vtrum ſit tantum unus Deus,ſent.1.diſt.2. quæſtio.3.& rep.ibid.quæſt.4.

DEI SIMPLICITAS.

Vtrum ſimplicitas diuina in hoc conſiſtat, quòd hęc ſit id,quod habetur,rep.1.d.8.q 4.
Vtrum Deus ſit ſumme ſimplex,ſent. 1. d.8. q.1. & rep. ibi.q 2.
Vtrum cū ſimplicitate Dei ſtet, quod Deus vel aliquid dictum de Deo ſit in genere,ſent.1. d.8. q. 3. & rep. ibi. q.5.

DEI

DEI IMMVTABILITAS.

Vtrum Deus ſit immutabilis, ſent. 1. d. 8. queſt. 5. & rep. ibi. q. 1.
Vtrum Quodlibet aliud à Deo, ſit mutabile, rep. 1. d. 8. q. 3. & in ſent. loco ſupra.
De pluralitate in Deo, infra litt. P. De Attributis, ſupra litt. A. De Relatione infra litt. R.

DEI INTELLECTVS.

Vtrum In Deo, ex natura rei ſit intellectus, & intelligere formaliter, rep. 1. d. 13. q. 1.
Vtrum Primũ obiectum intellectus Dei, ſit ſua eſſentia rep. 1. d. 13. q. 2.
Vtrũ aliud à Deo ſit in intellectu Dei, ut obiectũ eius, rep. 1. d. 36. q. 1.
Vtrum Ad hoc, quod Deus diſtincte intelligat aliud à ſe, neceſſario requiratur relationes diſtinctæ ad intellecta, rep. 1. d. 36. q. 2. & q. 3 3. collat.
Vtrum Deus quorũcunq; aliorum à ſe, quæ intelligit, habeat diſtinctam ideam, rep. 1. d. 36. q. 3.
Vtrum Deus aliorum à ſe habeat infinitas ideas, rep. 2. d. 36. q. 4.
Vtrum Intellectio rerũ à Deo, cauſet eſſe rerum reale, extra intellectum diuinum, quæſt. 34. collat. & 6. q. 14. quolib. & ſent. 1. d. 36. & 39. q. 5. ſup. M.

DEI VELLE.

Vtrum Deus ab æterno uoluit alia à ſe, ſent. 1. diſti. 45. vnic.
Vtrum In Deo ſit uoluntas formaliter, ex natura rei, rep. 1. d. 45. q. 1.
Vtrum Dei uoluntas ſit in eſſentia diuina, rep. 1. di. 45. quæſt. 2.

Vtrum Dei uoluntas ſemper impleatur, ſent.i. d. 46.q. Vnic.& rep.ibi.
Vtrum uoluntas Dei ſit cauſa rerum.q.30.& 34.collat. & 6.q.15.quolib. & in ſent.1.d.39. q.5.ſup. m.
Vtrum Deus uelit mala fieri,rep.1.d.46.q. 2. & ſent.1, d.47.q.vnic.

DEI GENERATIO.

Vtrum Deus genuit alium Deum,ſent.1.d.4.quæſt,1.& rep. ibidem.

DEI COGNITIO.

Vtrum Deus naturaliter ſit cognoſcibilis ab intellectu uiatoris,ſentent.1.diſt.3.quæſt.1. & rep.ibi. & quæſt. 13.collat.
Vtrum Deus ſit obiectum naturale primum,hoc eſt ad æquatum reſpectu intellectus uiatoris, ſente. 1.d.3 quæ.3.
Vtrum Deus ſit primum cognitũ à nobis per ſtatu iſto, ſent.i.d.3.q. 2.
Vtrum Deus ſub ratione deitatis,poſſit eſſe ſubiectum alicuius ſcientiæ,rep.1.q.1.proęmi.& in ſenten.q.3. proęm.2.
Vtrũ ueritates ſcibiles de Deo,ſub ratione deitatis poſ ſint ſciri a uiatore,rep.1.q.3 proęmil.
Vtrũ Viator ex naturalibus , poſſit mere ſcire ueritates ſcibiles de Deo,rep.1.q.4.proęm.

DEI NOMINATIO.

Vtrum Deus ſit nominabilis à nobis uiatoribus,aliquo nomine ſignificante eſſentiam diuinam ,ut hæc eſt , ſent.1.d.22.q.1.& rep.ibi.
Vtrum Deus ſit nominabilis à uiatore,aliquo nomine proprio,ſent.i.d.22.q.2.

DEI

## DEI POTENTIA.

vtrum Deus poſſit facere aliter res,quam ab ipſo ordinatum eſt fieri,ſent.1.d.44.q.vnic.& rep.ibi.q.1.
vtrum Deus poſſit aliquid creare,ſent.2.d.1.q.2.& rep.ibid.q.3.
vtrum Deus poſſit producere aliquid aliud à ſe, ſine principio durationis,ſent.2.d.1.q.3.& rep.ibi.q.4.
vtrum Deus poſſit remittere culpam ſine infuſione gratiæ,rep.3.d.18.q.2.& ſent.2.d.28.q.vnic. B.
vtrum Deus poſſit facere meliora,quam fecit,rep.1.d.44.q.1
vtrum Deus poſſit aliud facere,quam fecit, rep.1.d.43.quæſt.2.

## DEI OMNIPOTENTIA INFRA LITT. O.

## DEI SCIENTIA.

vtrum Dei ſcientia reſp. factibilium,ſit practica,ſent.1.d.38.q.vnic.

## DEI PRAESCIENTIA.

vtrum Deus habeat prçſcientiam determinatam omnium,quantum ad omnes conditiones exiſtentię,ſent.1.d.39.q.1.& rep.2.d.38.q.1.
vt Deus habeat certam præſcientiam , & infallibilem de omnibus,quantum ad omnes conditiones exiſtentię,ſent.1.d.39.q.2.& rep.1.d.38.q.2.
vtrum Deus habet immutabilem præſcientiam de omnibus,quantum ad omnes cōditiones exiſtentię,ſen.1.d.39.q.3.& rep.ibi. q.1.
vtrum Deus neceſſario præſciat omnem conditionem,exiſtentiæ omnium, ſenten.1.di. 39.q.4. & rep.ibid.quæſt.2.

vtrum

vtrum cum determinatione,& certitudine ſciētię Dei, poſſit ſtare aliqua contingentia ex parte rerum in exiſtentia,ſent.1.d.39.q.5.

DEI PRAESENTIA.

vtrum Deum eſſe prę ſentem ubique ſecundum potentiam,inferat eſſe ſecundum eſſentiam, ſen. 1.d.37.q. vnic.& rep.ibi.q.1.

vtrum Modi eſſendi Dei ſint conuenienter aſſignati, p potentiam,pręſentiam,eſſentiam,& gratiam, rep. 1. d.37.q.2.& in 2.ſent.loco ſupradicto.

DEI VIRTVS.

vtrum In Deo ſit iuſtitia,ſent.4.d.46.q.1.& rep.ib.q.2,

vtrum In Deo ſit miſericordia, ſent.4.d.46.q.2.& rep. ibi.quæſt.3.

vtrum Hęc duo in Deo diſtinguantur, ſent.4.d.46.q.3. & rep.ibi.q.4,

DIALECTICA.

Vtrum dialectica ſit ſcientia communis,q. 43. poſt.1.

DIFFERENTIA.

Vtrum Diuiſio differentiæ in communiter proprie & magis proprie, ſit conueniens,q.23.vniuerſal.

Vtrum ſortes ſenex differat à ſe puero,q.24.vniuerſal.

Vtrum Diffinitio differentiæ ſit bona : differentia eſt, qua ſpecies abundat à genere,q.25. uniuerſal.

Vtrum Differentia poſſit diffiniri,q.26. uniuerſal.

Vtrum illa diffinitio differentiæ ſit bona, quod prædicatur de pluribus &c. q.27. vniuerſal.

Vtrum differentia prædicetur in quale,q.28. vniuerſal.

Vtrum Differentia animalis rationalis diuiſiua, & hominis

m...is conſtitutiua,ſit mortale,q.29.uniuerſal.
Vtrum Differentia diuiſiua generis inferioris includat differentiam diuiſiuam prioris,q.17.met.7.
Vtrum diffinitiones eſſentiales poſſint nobis innoteſcere,per accidentia communia,q.12.poſt.2.

DIFFINITIO.

Vtrum quęlibet pars diffinitionis ſit in plus,quam diffinitum,q.11. poſt.2.
Vtrum Diffiniẽtem,neceſſe ſit ſcire omnia,q.13.poſt.2.

DOCTRINA, DISCIPLINA.

Vtrum omnis doctrina,& diſciplina fiat ex pręexiſtente cognitione,q.1.poſt.1.

DIGNITAS.

Vtrum de dignitate poſſit cognoſci, quid eſt,q.5.poſt.1

DONA.

Vtrum omnia dona ſint habitus intellectuales rep.3. diſt.35.q.vnic.& ſent.ibid.

E

EFFECTVS.

Vtrum in effectibus ſit procedere in infinitum, quæſt. 5. met.2.

ELEMENTVM.

Vtrum Elementa remaneant in mixto in actu ſecundũ ſubſtantiam,ſent.2.d.15.q.vnic.& rep.ibid.

ELENCHVS.

Vtrum Elenchi ignorantia ſit locus diſtinctus ab alijs, quæſt. 55. elenc.

ENS.

Vtrum Ens dicatur vniuoce de omnibus, ſent. 1. d. 3. q. 3. E. & q. 1. met. 4. & q. 4. prædic.

Vtrum ens & vnum ſignificent eãdem naturam, quæſt. 2. met. 4.

Vtrum ens ſecũdum ſe diuidatur in 10. generaliſſima, quæſt. 5. met. 5.

Vtrum entis diuidentia diſtinguantur eſſentialiter, quæſt. 6. met. 5.

AEQVIVOCVM.

Vtrum AEquiuocorum diffinitio ſit conueniens, quæſt. 5. prędic.

Vtrum Nomen æquiuocum ſit vnum vel plura, quæſt. 8. elenc.

Vtrum terminus æquiuocus cõtineat ſua ſignificata per modum diſiunctionis vel copulationis, quæſt. 9. elenc. & 10.

Vtrum terminus æquiuocus habeat omnia ſua ſignificata actu, reſpectu prædicati, q. 11. elenc.

Vtrum terminus æquiuocus poſſit contrahi, per immediate directum, ita quod de virtute ſermonis, ſolum poſſit accipi, pro altero eius ſignificato, q. 12. elenc.

Vtrum termino æquiuoco, ſignũ vniuerſale adueniens, poſſit ipſum diſtribuere pro omnibus ſuppoſitis, cuiuslibet ſui ſignificati, q. 14. elenc.

Vtrum tertius modus æquiuocationis reſultet ex hoc ſolum, quod aliqua dictio ſignificet vnum ex ſe, & aliud ex adiuncto, q. 17. elenc.

ESSE.

Vtrum aliquis ſecundum rectam rationem, ad fugiendam miſeriam, poſſit appetere non eſſe ſent. 4. diſt. 10.q.2.& rep. ibid.

Vtrum Damnati appetant non eſſe,propter fugiendam miſeriam,ſent.4.diſt 10.q.2.& rep. ibid.

Vtrum eſſe exiſtere ſit de eſſentia,q 4.poſt. 2.

Vtrum eſſe quod eſt actualiter eſſentiæ,ſit de eſſentia, quæſt.6.poſt.2.

ESSENTIA.

Vtrum eſſentia diuina generet, vel generetur. ſent. 1. d.5.q.1. & rep. ibid.

Vtrum eſſentia ex ſe in diuinis determinet ſibi generationem actiuam rep. 1.d.28. q. 3.

Vtrum eſſentialia in diuinis ſint immediatiora ipſi eſſentiæ diuinæ uel notionalia,q.1.quolib.

ET

Vtrũ,& in hac propoſitione. Quinq; ſunt duo, & tria, poſſit copulare inter terminos, uel propoſitiones, quæſt. 29. elenc.

Vt Et,operetur potentialem multiplicitatem,quęſ.30. Elench.

EVA.

Vtrum Corpus Euæ formatum ſit de coſta, per rationẽ ſeminalem,rep. 2.diſtinct.18.quæſt.2.& ſentent.ibi. vnic.in fin.

EVCHARISTIA.

Vtrum Deus poſſet ſpecies, quæ ſunt in euchariſtia conuertere in aliquid præexiſtens,quæſt. 10. quoli-

Vtrum

Vtrum Euchariſtia ſit ſacramentum nouæ legis, ſent. 4 d.8.q.1.& rep.ibi.

Vtrum Forma Euchariſtiæ ſit illa, quæ ponitur in canone, ſent.4.d.8.q.2.& rep.ibi.

Vtrum Euchariſtia poſſit recipi à non ieiunis, ſent. 4. d.8.q.3.& rep.ibid.

Vtrum recipiens Euchariſtiam in peccato mortali, peccet, ſent.4.d.9.q.vni.& rep.ibid.

Vtrum poſſibile ſit, corpus Chriſti ſub ſpeciebus panis, & uini realiter contineri in Euchariſtia, ſent.4. d.10.q.1.& rep.ibi.

Vtrum corpus Chriſti poſſit ſimul eſſe in cœlo, & in Euchariſtia, ac in pluribus locis, ſent.4.d.10. q.2.& 3.& rep. ibi.

Vtrum corpori Chriſti naturaliter exiſtenti, & eidem exiſtenti ſacramentaliter in euchariſtia inſint eędē partes, & proprietates, ſent.4.d,10.q.4.& rep.ibi.

Vtrum Quæcunq; actio immanens, quæ eſt in Chriſto naturaliter exiſtenti, ſit in euchariſtia ſacramentaliter exiſtenti, ſen.4.d.10.q.5.& rep.ibi.

Vtrum Corpori Chriſti in euchariſtia exiſtenti poſſit ineſſe aliquis motus, ſent.4.d.10.q.6.& rep.ibi.

Vtrum Chriſtus in euchariſtia exiſtens, poſſit per aliquam uirtutem naturalem, tranſmutare aliquid aliud à ſe, ſent.4.d.10.q.7.& rep.ibi.

Vtrum aliquis intellectus creatus poſſit naturaliter uidere exiſtentiā corporis Chriſti in euchariſtia, ſen. 4.d.10.q.8.& rep.ibi.

Vtrum corpus Chriſti, ut eſt in Sacramento, euchariſtiæ, poſſit uideri ab oculo corporali, ſent.4.d. 10.q. 9.& rep.ibi.

Vtrum tranſubſtantiatio in euchariſtia, ſit poſſibilis, ſent.4.d.11.q.1.& rep.ibi.

Vtrum poſſibile ſit, quodcunque ens conuerti ( ut in euchariſtia ) in quodcunque, ſent. 4.d.11.quæ.2.& rep.ibid.

Vtrum panis conuertatur in corpus Chriſti in euchariſtia

ritia,ſent.4d.11.q.3.& rep.ibi.
Vtrum panis in conuerſione in eucharistia annihiletur,ſent.4.d.11.q.4.& rep.ibi.
Vtrum conuerſio in eucharistia poſſit verè exprimi,& quibus propoſitionibus,ſent.4.d.11.q.5.
Vtrum ſolus panis triticeus,aqua elementali coagulatus,ſit materia conueniens cõuerſionis,in corpus Christi in eucharistia,ſent.4.d.11.q.6.& rep.ibidem quæstione 5.
Vtrum ſolum vinum expreſſum de uua,ſit materia cõueniens conuerſionis in ſanguinem Christi in eucharistia,ſent.4.d.11.q.7.& rep.ibi.q.5.
Vtrum in eucharistia ſit aliquod accidẽs ſine ſubiecto ſent.4.d.12.q.1.& rep.ibi.
VtrumQuodcunq; accidens remanens in eucharistia, ſit ſine ſubiecto,ſent.4.d.13.q.2.& rep.ibi.
Vtrum accidentia in eucharistia poſſint habere omnẽ actionem,quam poterant in ſubiecto,ſen.4. d.12.q. 3.& rep.ibid.
Vtrum omnis tranſmutatio poſſibilis cauſari ab agente creato,circa accidentia,eucharistia manente,requirat neceſſario,eãdem quantitatem manere,ſen. 4.d.12.q.4
Vtrum poſſibile ſit circa eucharistiam,aliquam tranſmutationem corruptiuam illorum acidẽtium,ſen. 4.d.12.q.5.
Vtrum in aliqua tranſmutatione,facta circa eucharistiam,neceſſe ſit,aliquam ſubstantiam actione diuina,redire,ſent.4.d.12.q.6.& rep.ibi.
Vtrum ſola actione diuina poſſit confici corpus Christi in Eucharistia,ſent.4.d.13.q.1.& rep.ibi.
Vtrum Quicunq; ſacerdos proferens verba conſecrationis cum intentione debita,& circa materiam cõuenientem,poſſit conficere eucharistiam, ſent.4.d. 13.q.2.& rep.ibi.
Vtrum ex accidentibus ſeparatis,poſſit aliquid generari,naturaliter in eucharistia,rep.4.d.12.q.4.
Vtrum

Vtrum ab agente creato poſſit fieri aliqua tranſubſtātiatio in euchariſtia,rep.4.d.12.q.5.

AEVVM.

Vtrum æuum ſit menſura operationis angeli,ſent.2.d.2.quæſt.4.
Vtrum omnium æuiternorum ſit unum æuum,ſent.2.d.2.quæſt.3.

F

FALLACIA.

Vtrum compoſitio & diuiſio ſint duæ fallaciæ,diſtinctæ ſpecie,q.23.elenc.
Vtrum Ad fallaciam compoſitionis requiratur,quod ſenſus compoſitus ſit falſus.q.25.elenc.
Vtrum fallacia figuræ,dictionis operetur aliquā multiplicitatem,q.31.elenc.
Vtrum fallacia figuræ dictionis,operetur ueram multiplicitatem,q.36.elenc.
Vtrum fallacia figuræ dictionis, ſit locus in dictione, q.37.elenc.
Vtrum commutatio uocis prædicamenti,in aliud cauſet fallaciam figuræ dictionis,q.39.elenc.
Vtrum commutare rem unius prædicamenti ſub uno modo acceptam,in rem eiuſdem generis, vel alterius,ſub ali omodo acceptam,ſit ſufficiens cauſa exiſtentię fallaciæ figuræ dictionis.q.40.elenc.
Vtrum commutare quale quid in hoc aliquid, faciat fallaciam figuræ dictionis,q.41.elenc.
Vtrum ſub termino ſignificante quale quid, lateat diuerſitas interpretatorum in fallacia tertiæ figuræ dictionis,q.42.elenc.
Vtrum particularis identitas alicuius habentis in ſe diuerſas naturas,uel rationes, uel aliquid partici-

pans unam illarum ſit cauſa fallaciæ accidentis, q. 43.elenc.
Vtrum fallacia accidentis poſſit cauſari ex uariatione alterius termini,quam medij ſyllogiſtici,uel vtrum poſſit cauſari indifferẽter ex uariatione maioris, minoris,& medij,q.45.elenc.
vtrum proceſſus à re ſubiecta ad accidens,faciat fallaciam accidentis,q.45 .elenc.
Vtrum uariatio medij ſit ſufficiens cauſa exiſtentię fallaciæ accidentis, q.47.elenc.
vtrum ſit fallacia extra dictionem,q.50.elenc.

FALSVM.

vtrum falſum poſſit ſequi ex non ueris, quæſtione.2. priorum 2.

FIDES.

vtrum De credibilibus notis reuelatis, neceſſe ſit ponere fidem infuſam,ſent.3.d.23. quæſtione.vnic. & rep.ibi.
vtrum De credibilibus reuelatis,poſsit aliquis habere ſimul fidem,& ſcientiam,ſentent.3.d.24.q, vnic.& rep. ibidem.
vtrum Ante Chriſti aduentum fuerit neceſſaria fides de ijs,quæ modo credimus,ſent.3.di.25.quæſt. 1. & rep.ibidem.
A quo fides habeat ſuam unitatem,ſent.3.d.25.quęſt. 2.& rep.ibidem.
vtrum Ad hoc,quod fides ſit in intellectu requiratur habitus ſupernaturalis in uoluntate, ſenten.3.diſt. 25.quæſt.2.
Quid ſit eius ſubiectum,rep.3.d.25.q.3.
vtrum fides poſsit augeri,rep.3.d.25.q.4.

FINIS.

vtrum finis, ſit principium, & cauſa, & utrum ſit cauſa ipſi agenti, & utrum maxima cauſa, q.1.met.5.

FORMA.

vtrum forma ſit prior compoſito, & materia, & utrum magis ens utroq;, q.6.met.7.
vtrum forma generetur per ſe, q.9.met.7.
vtrum forma accidentalis ſuſcipiat magis, & minus, ſecundum eſſentiam ſuam, q.2.met.8.
vtrum forma ſubſtantialis ſuſcipiat magis, & minus, q.3.met.8.

FORTVNATVS.

vtrum ponens mundi æternitatem poſsit ſubſtinere, aliquem eſſe vniuerſaliter benefortunatum, quæſt. ulti. quolibet.

FIGVRA.

vtrum in prima figura, quatuor modi primi, teneant gratia formæ, q.22, priorum.1.
vtrum in ſecunda figura ſint quattuor modi directe concludentes, q.23.prior.1.
vtrum in tertia figura ſint ſolum ſex modi directè concludentes, q.24.prior.1.

FILIVS, vide uerbum.

vtrum filius generetur de ſubſtantia patris, ſent.1.d.5. q.2.& rep.ibi.& q.28.collat.
vtrum filij generatio ſit ęterna, ſent.1.d.9, quæ.vnic.& rep.ibidem.

vtrum Deus filius poſſet generare,rep.1.d.7. q.2.
vtrum filius habeat aliquam cauſalitatem propriam reſpectu creaturæ,q.8.quolib.

FRVITIO.

vtrum obiectum per ſe fruitionis ſit ultimus finis,ſen. 1.diſt.1.quęſt.1.
vtrum ultimus finis habeat tantum unam ratione frui bilitatis,an in ipſo ſit aliqua diſtinctio, ſecundum quam poſsit uoluntas eo frui ſecundum unam rationem,& non ſecundum aliam,ſent.1 d.1.q.2.
vtrum frui ſit aliquis actus elicitus à uoluntate, uel paſsio recepta in uoluntate, ut aliqua delectatio, ſent.1.d.1.q.3.& rep.ibi.
vtrum fine apprehenſo per intellectum,neceſſe ſit,uoluntatem frui eo,ſen.1.d.1.q.4.& rep,ibi.q. 2.
vtrũ Deo conueniat frui,ſe.1.d.1.q.5 1
vtrum viator fruatur,ſent. 1.d.1.q.5.2
vtrum peccator fruatur,ſe.1.d 1.q.5.3
vtrum bruta fruãtur, ſent.1.d.1.q.5.4
vtrum omnia fruãtur,ſent.1.d.1.q.5.5
& de his omnibus in rep. 1.d.1.q.4.

G

GENVS.

vtrum In diffinitione generis diffiniatur intentio, uel res,q.14.uniuerſal.
vtrum diffinitio generis ſit conuenienter data, quæſt. 15.uniuerſal.
vtrum Genus prædicetur de ſpecie,prędicatione exercita in fundamentis iſtarum intentionum,quæſtio. 16.vniuerſal.
vtrum Genus prędicetur de differentibus ſpecie, quæ. 17. uniuerſal.

Vtrum Genus neceſſario requirat multas ſpecies, q. 18.uniuerſal.
Vtrum Genus prædicetur in quid,q.19.uniuerſal.
Vtrum Genus ſit principium ſpeciei,q.20.vniuerſal.
Vtrum Genus ſit uniuocum ſpeciebus, q.7.prędic.
Vtrum Generaliſſima ſint tantum.10.q.11.prędic.
Vtrum Conceptus generis ſit alius à conceptu differentiæ,q.19.met.7.
Vtrum Genus,& differentia prædicentur in primo modo dicēdi ꝑ ſe,ſeparatim,uel cõiunctim,q.20.poſt.1
Vtrum Genus per ſe prædicetur de differentia, q.23. poſt.1.& q.unic.met.30.

GENERATIO.

Vtrum Generatio diuina ſit ęquiuoca, uel uniuoca, rep.1. d.7.q.3.
Vtrum Generatio diuina ſit ęterna, rep.1,d.9.vnic.& ſenten.ibidem.
Vtrum principium generationis, ſit locus ut eſt pater q.13.uniuerſal.
Vtrum Generationes ſint circa ſingularia, q.6.met.1.

GRATIA.

Vtrum Gratia ſit in eſſentia animę uel in potentia,ſe. 2.d.26.q.unic.& rep.ibid.
Vtrum gratia ſit uirtus,ſent.2.d.27.q.unic.& rep.ibi.
Vtrum in nobis requiratur gratia, vt principiũ actiuũ rep.2.d.29.q.1.
Vtrum ſine gratia poſſit caueri omne peccatum.ſen. 2.d.28.q.unic.& rep.ibi.

H

HABITVS.

Vtrum ſit neceſſe in habitu ponere rationem principij

actiui,reſp. actus,ſent.1.d.17.q.2.& q.6.collat.

Vtrum Habitus moralis,in quantum uirtus,ſit aliquo modo principium actiuum reſp. bonitatis in actu, ſent.1.d.17.q.3.

HOMO.

Vtrum Homini pro ſtatu iſto ſit neceſſarium,aliquam doctrinam ſpecialem ſupernaturaliter inſpirari,ad quam non poſſet attingere,naturali lumine intellectus,ſent.1.q.1.proęm.

# I

IDEA.

Vtrum Rō. Ariſtotelis de Idea, contra Platonem ualeat,q.11.met.7.

IMPOSSIBILITAS.

Vtrum prima idea impoſſibilitatis rei fiendę, ſit ex parte Dei,uel reifactibilis,ſent.1.diſt.43.quæſtione vnic.& rep.1.d.44.q.1.

INCARNATIO.

Vtrum incarnationem uerbi præceſſerit corporis organizatio,& animatio,ſent.3.diſtinctio. 2. quæſt.3. & rep.3.d.3.q.3.

INDIVIDVATIO.

De indiuiduationis rei materialis principio plures q.ſunt ſent.2. d. 3.& rep.2.d.12.Rei autem immaterialis in materia de Angelo.

IN-

INDVCTIO.

Vtrum ad bonam inductionem, oporteat inducere in omnibus ſingularibus, q.8.prior.2.

INFINITVM.

Vtrum in entibus, ſit aliquid, actu exiſtens infinitum, ſen. 1.d.2.q.1.& rep.ibi.q.3.
Vtrum aliquid infinitum eſſe, ſit per ſe notum, ſent.1. d.2.q.2.
Vtrum infinitum poſsit cognoſci à nobis, quæſtione.6 met.2.

INGENITVM.

Vtrum Ingenitum ſit proprietas ipſius patris, ſenten.1 d.28.q.1.& rep.ibid.

INHAERENTIA.

Vtrum tertius modus per ſe, ſit inhærendi, modus, q. 31.poſt.1.
vtrum quartus modus per ſe, ſit inhærendi modus, q. 32.poſt.1.

INNASCIBILITAS.

vtrum innaſcibilitas ſit proprietas in diuinis primæ perſonę, ſen.1.d.28.q.2.& rep.ibi.

INNOCENTIA.

vtrum in ſtatu innocentiæ habuiſſemus corpora immortalia, ſent.2.d.19.q.unic.& rep.ibi.
vtrum in ſtatu innocentiæ filij fuiſſent ſtatim confirmati

mati in iuſtitia,ſent.2.d.20.q.1.& rep.ibi.
Vtrum in ſtatu innocentiæ fuiſſent illi ſolum geniti, qui nunc ſunt electi,ſen.2.d.20.q.2. & rep.ibi.
Vtrum in ſtatu innocentiæ filij creuiſcent in corpore, & ſcientia,ſicut modo,ſent.2.d.20.q.3.

INTELLECTVS.

Vtrum primum obiectum intellectus noſtri poſſet poni aliquod tranſcēdens,ſen.1. d.3.q.3.
Vtrum Intellectus viatoris poſſit naturaliter intelligere Deum,ſent.1.d.3.q.1.& q.13.collat.
Vtrum Intellectus noſter pro ſtatu iſto,habeat pro primo obiecto Deum,ſent.1.d.3.q.2.
Vtrum Intellectus noſter pro ſtatu iſto habeat pro primo obiecto adęquato Deum,ſent.1.d.3.q. 3.
Vtrum intellectus creati uerbum,ſit intellectio actualis,rep. 1.d.27.q.2.
Vtrum intellectus poſſibilis,ſit actiuus in cauſādo actū intellectus,q.7.coll. } ſen.1.d.3.q 7.& 8.& q. 16.quol.& īf.Notitia.
Vtrum actus intelligendi,ſit ab obiecto elicitiue, q.8.coll. } ſen.1.d.3.q 7.& 8.& q. 16.quol.& īf.Notitia.
Vtrum Intellectus circumſcripto omni actu uoluntatis,poſſit aſſentiri omni perſe ſcibili, q.9.collat. & ſent.1.d.1.q.4.(Ad argumenta)& ſentent.4.diſt.49. quæſt.4.
Vtrum ad hoc quod intellectus aſſentiat alicui uero, requiratur aliquod lumen infuſum, q.10.collat.& in ſent.1.d.3.q.4.
Vtrum Ad hoc quod intellectus noſter uideat Deum in præſentia,requiratur lumen infuſum, q.11.coll. & in ſent.3.d.14.q.2.ſuper g.& 4.d.49.q.11.g.
Vtrum Intellectus poſſit quietari in aliqua relatione ſimpliciter,q.12.collat.& in ſen.3.d.14.q.2. E. & q. 6.quolib. H.
Vtrum Eſſentia diuina ſub eadem ratione formali ſit obiectū intellectus diuini,& beati,ita quod ſub eadem

dem ratione formali terminet actum uiſionis diuinæ,& beatis,q.21.collat.& q.14.quolib.Q.& ſent.1.d.3.& d.39.q.5.m.

Vtrum eſſentia Dei ſecundum rationem eſſentiæ, ſit noſtrę intelligẽtiæ principium formale intelligendi,q.22.collat.& q. 14.quolib. Q.& ſent.1.d.9.& d.39.q.5.m.& ſent.3.d.14.q.2.E

Vtrum eſſentia diuina(ut hæc) diſtincta à ſeipſa,ut cõcipitur ſub omni ratione attributali ſpeciali,ſit primum obiectum intellectus,q.20.colla.& q.14.quolibet.Q.& ſent.1.d.9.& 39.q.5,m.

Vtrum Intelligamus per ſpecies acquiſitas uel ſeparatas,q.3.poſt.1.

Vtrum Intellectus agens ſit aliquid animæ noſtræ, vel potius ſubſtantia ſeparata,de anima,q.13. & in q.15.quolib.infra.A.

Vtrum Intellectus noſter ſit immaterialis, de anima, q.15.& in q.46.poſt.1.

Vtrum Intellectus noſter poſſit intelligere ſine phantaſmate,de anima,q.18.& in ſent.1.d.3.q.3.

Vtrum obiectum intellectus noſtri ſit tantum quiditas ſenſibilis,de anima,quęſt.19.& in ſent.1. diſt.3. quæſt.3.

Vtrum uerum,uel ens ſub ratione ueri, ſit obiectum primum intellectus,de anima,quæſt.20. & in ſent. 1.d.3.q.3.

Vtrum Ens ſit obiectum primum intellectus noſtri,de anima,q.21.& in ſen.1.d.3.q.3.

Vtrum in elicione actus intelligẽdi, intellectus ſit mouens motum ab abiecto,uel quid intellectus, & obiectum relucens in ſpecie concurrat ad actum intelligendi,ut duo agentia partialiá perfecta in ſummo,& ſumma cauſalitate,quorum cauſalitas unius non dependeat à cauſalitate alterius, licet unus ſit principalius agens alio,de anima,q.ulti. & in ſent. 1.d.3.q.7.& ib. quolib.

INTENTIO.

Vtrum intentio ſit actus ſolius uoluntatis,ſent.2.d.38 q.vnic.& rep.ibi.

IVDICIVM.

Vtrum iudicium vniuerſale ſit futurum, ſent.4.d.47. q.1.& rep.ibi.

Vtrum Chriſtus in forma humana iudicabit,ſent.4.d. 48.q.1.& rep.ibi.

Vtrum in iudicio, vel poſt, ceſſabit motus corporum cœleſtium,ſent.4.d.48.q.2.& rep.ibi.

L

LEX.

Vtrum Lex noua ſit grauior ueteri,ſent.3.d.40. q. Vni. & rep.3.d.ult. & q.ul.

LOGICA.

Vtrum Logica procedat ex communibus, queſtio.1. Elenc.

Vtrum Logica ſit ſcientia,q.1.uniuerſal.

Vtrum Logica ſit ſcientia communis, quæ. 2, uniuerſali.

Vtrum ſubiectum Logicæ ſit Syllogiſmus, quæſt.3.uniuerſalium,& priorum i.q.2.in.3.notando.

LVX.

Vtrum lux gignat lumen, ut propriam ſpeciem ſenſibilem ſui,ſent.2.d.13.q.Vnic.& rep.ibi.

# M

## MARIA.

Vtrum Maria Virgo fuerit concepta in peccato originali,ſent.3.d.3.q.1.& rep.ibi.
Vtrum Maria Virgo fuerit uera mater Dei, & hominis,ſent.3.d.4.q.Vnic.& rep.ibi.
Vtrum Maria Virgo fuerit naturaliter mater Chriſti, rep.3.d.4.q.2.

## MATERIA.

Vtrum Materia poſſit eſſe ſine forma, per aliquam potentiam,ſent.2.d.12.q.2.& rep.ibi.
Vtrum In materia ſit aliqua ratio ſeminalis ad formã naturaliter educendam ab ipſa, ſent.2.d.18.quæſt. Vni.rep.ibi.& q.12.met.7.
Vtrum materia ſit aliqua entitas poſitiua, diſtincta à forma,rep.2.d.12.q.1.& ſent.ibi.
Vtrum materia in materialibus,ſit principium diſtinguendi indiuiduationis,rep.2.d.12.quæſ.3. & ſent. 2.d.8.q.5.
Vtrum materia in materialibus, ſit pars quiditatis rei,quæſtio.16.met.7.& ſent.3.d.22.q.Vnic.
Vtrum Materia ſit ens,q.5.met.7.
Vtrum materia generetur,q.8.met.7.
De materia quæſtiones plures in 2.ſent. d.3. & rep.2. d.9.& infra ſubſtantia materialis.

## MATRIMONIVM.

Vtrum matrimonium fuerit à Deo immediate inſtitutum,ſent.4.d.26.q.Vni.& rep.ibi.
Vtrum Diffinitio matrimonij à magiſtro data ſit conueniens.ſent.4.d.27.q.1.& rep.ibi.q.2.

Vtrum Conſenſus Expreſſus per uerba, ſit preciſè cauſa m atrimonij, ſent.4.d.27.q.2.& rep.ibi.q.1.
Vtrum Conſenſus, ſolus expreſſus per uerba de præſenti cauſet matrimonium, ſent.4.d.28.quæſt. Vni. & rep.ibi.
Vtrum Conſenſus coactus ſufficiat ad contrahendū uerum matrimonium, ſent.4. d. 29.quæſtio.Vni. & rep.ibi.
Vtrum Ad contractum matrimonij requiratur conſenſus, ſequens apprehenſionem non erroneam, ſent.4.
Vtrum Inter beatam Virginem & Ioſeph fuerit uerum matrimonium, ſent.4.d.30.q.2.& rep.ibi.d.30.q.1.& rep.ibi.
Vtrum ſint tria bona matrimonij ſcilicet proles, fides, & ſacramentum, ſent,4.d.31.q. Vni.& r ep.ibi.
Vtrum In matrimonio ſit ſemper neceſſarium reddere debitum petenti, ſent.4.d. 32.q.Vni.& rep.ibi.
Vtrum Impotētia ad actū carnalem, ſimpliciter impediat matrimonium, ſent.4.d.31.q.Vni.& rep.ibi.
vtrum Adulterium cum aliqua, uiuente uiro, impediat matrimonium cum eadem, poſt mortem viri, ſent.4.d.31.q.Vni.& rep.ibi.
vtrum ſeruitus impediat matrimonium, ſent.4. d. 36. q.1.& rep.ibi.
vtrum Aetas puerilis impediat matrimonium, ſent.4. d.36.q.2.& rep.ibi.
vtrum Sacramentum ordinis impediat matrimoniū, ſent.4.d.37.q.Vni.& rep.ibi.
vtrum Votum continentię impediat matrimonium, ſent.4.d.38.q.Vni.& rep.diſ.42.
vtrum diſpar cultus impediat matrimonium, ſent.4. d.39.q.Vni.& rep.diſ.38.
vtrum cognatio carnalis impediat matrimonium, ſent.4.d.40.q.Vni.& rep.ibi.diſ.39.
vtrum Affinitas impediat matrimonium, ſent.4.d.41. q.Vni.& rep.ibi.diſ.40.

vtrum cognatio ſpiritualis impediat matrimonium, ſent.4.d.42.q.vni.& rep.41.

MEMORIA.

vtrum In parte intellectiua proprie ſumpta ſit memoria, habens ſpeciem intelligibilem, priorem naturaliter actu intelligendi, ſent.1.d.3.q.6. & rep. ibid. quæſt.4.

vtrum Memoria intellectiua conſeruet ſpecies intelligibiles, tranſeunte actu intelligendi, rep.1. diſ.3. quæſtio.5.

MENDACIVM.

vtrum omne mendacium ſit peccatum, ſent.3.d.38. q. Vni.& rep.ibi.

METAPHISICA.

Vtrum Metaphiſicæ ſubiectum, ſit ens, in quãtum ens, q.1.m.1.

Vtrum Metaphyſica ſit practica, q.7.met.1.

Vtrum Ad Metaphyſicum, in quantum talis, per ſe ꝑtineat conſiderare omnes quiditates in particulari q.9.met.1.

Vtrum Metaphyſica ſit de ente, q.4.met.6.

Vtrum à conſideratione metaphyſicæ excludatur ens uerum, q.3.met.6.

MISSA.

Vtrum Sacerdos obligatus ad dicendam miſſam pro uno, & obligatus ad dicendam miſſam etiam pro alio, ſufficienter ſoluat debitum, dicendo unam miſſam pro ambobus, quæſt.20.quolibet.& ſenten.4.d. 13.quæſt. 2.

MOTVS.

Vtrum aliquid poſſit moueri à ſeipſo,q. 14.met.9.
Vtrum Motus ſpecies ſint conuenienter diſtinctæ ab Ariſt.q.44.prędic.
Vtrum Quantitas,qua motus eſt quantus, ſit tempus, q. 10.met.5.

MVNDVS.

Vtrum Mundus purgandus ſit per ignem;ſent.4.d.47. q.2. & rep.ibi.

N

NATVRA.

Vtrum poſſibile fuerit naturam humanam perſonaliter ſubſiſtere in perſona alterius naturæ uel in alia natura,rep.3.d.1 q.1.
vtrum poſſibile fuerit naturam humanũ uniri uerbo, in ueritate ſuppoſiti,ſent.3 diſt.1.q.1. & rep.ibi.& quæſt.2.
Vtrum tres perſonæ poſſent aſſumere eandem perſonam numero.ſent.3.d.1.q.2.& rep,ibi.q.8.
Vtrũ una perſona poſſet aſſumere plures naturas; ſen, 3.d.1.q.3.& rep.ibid.q.4.
Vtrum unum ſuppoſitum creatum poſſet ſuſtentificare hypoſtaticè aliquam aliam naturam creatam, ſent. 3.d.1.q.4. & rep.ibi.q 5.
Vtrum formalis ratio terminandi illam unionem naturarum,ſit proprietas relatiua,ſent 3.d.1.q.5. & q. 19.quolibet.
Vtrum naturam uniri uerbo,& non frui, includat cõtradictionem, ſent.3.d 2.q.1. & rep.ibi. q.2.
Vtrum verbum primo,& immediate aſſumpſit naturã huma-

humanam, ſent.3.d.2.quæſtio.2.& rep.ibi.quæſt.1.

Vtrum Natura diuina aſſumpſerit naturam humanam, uel potuerit aſſumere, ſent.3.d.5.q.1.

Vtrum Natura diuina poſſit aſſumere perſonam creatam, rep.3.d.5.q.Vnic.

NECESSARIVM.

Vtrum Neceſſaria habeāt cauſſam ſui eſſe, q.3.met.5.

Vtrum Neceſſarium poſsit ſciri per medium contingens, q.40.poſt.1.

NEGATIVA.

Vtrum in negatiua ſubiectum ſtet pro ente, & non ente indifferenter, q.42.prædic.

Vtrum Negatio ſit cauſa negationis, ſicut affirmatio affirmationis, q.45.poſt.1.

NOMEN.

Vtrum Nomen ſignificet rem uel ſpeciem in anima, q.2.perih.1

vtrum Nomē poſſit ſignificare unū per prius, & aliud per poſterius, q.15.elenc.

NOTIO.

Vtrum In diuinis ſint tantum quinque notiones, rep.1.d.29.q.1.

Vtrum Notionalia in diuinis, ſint immediatiora eſſentiæ, quàm eſſentialia, q.1.quolib.

NOTITIA.

Vtrum pars intellectiua propriè ſumpta, uel aliquid eius, ſit cauſa totalis, gignens notitiam actualem,

D uel

uel ratio gignendi, ſent. 1.d.3.q.7.

Vtrum Principaliter pars notitiæ genitæ ſit obiectum in ſe, uel in ſpecie præſens, uel ipſa pars intellectiua animæ, ſent.1.d.3.q.8.

Vtrum in intellectu ſit aliqua notitia accidentalis genita, rep.1.d.3.q.6.

## O

### OMNI.

vtrum Dici de omni, & de nullo ſint principium neceſſarium Syllogiſmi, & ſufficiant, q.7.priorum 1.

vtrum Dici de omni, ſit aliquid, uel aliqua, quæſt.8. priorum 1.

### OMNIPOTENTIA.

vtrum Deum, eſſe omnipotentem, poſſit probari naturali ratione, ſent.1.d.42.q.Vnic.& rep.ibi.

vtrum Deum eſſe omnipotentem, poſſit neceſſaria ratione demonſtrari, q.7.quolib.

vtrum Deus ex omnipotentia poſſit immediate in omni poſſibile, rep.1.d.42.q.2.

### OPPOSITIO.

vtrum oppoſitio ſit accidens reale, uel intentionale, q.37.prædic.

vtrûm oppoſitionis diuiſio in 4. ſpecies, ſit conueniens, q.38.prædic.

vtrum unum oppoſitiorum per ſe prædicetur de alio, q.29.poſt 1.

### ORATIO.

vtrum hæc oratio. Sed entem ambulare eſt poſſibile,

le, ſub diuerſis perlationibus, poſſit diuerſa ſignificare, q.26.elenc.

vtrum orationes noſtræ poſſint cognoſci à ſanctis, quibus eas offerimus, ſent. 4. d. 45. quæſtio. 4. & rep.ibid.

### ORDO.

vtrum in eccleſia ſint ſeptem tantum ordines, ſent.4. d.24.q.Vnic.& rep.ibi.

vtrum pœna canonica impediat à collatione, & ſuſceptione ordinis, ſent.4.d.25.q.1.& rep.ibi.

vtrum ſexus mulieris, & ętas puerilis impediat ſuſceptionem ordinis, ſent.4.d.25.q.2. & rep.ibi.

## P

### PARADISVS.

vtrum Paradiſus ſit locus conueniens habitationi humanę, ſent.2.d.17.q.2.& rep.ibi.

### PARALOGISMVS.

vtrum Paralogiſmus iſte ſit fallacia accidentis. Coriſcus noſcitur à te, Coriſcus eſt uericus, ergo, quæſ. 48.elenc.

vtrum Paralogiſmus accidentis, poſſit fieri negatiue ſicut affirmatiue, q.49.elenc.

vtrum Diuerſitas conſtructionis reperta in paralogiſmo, ſub uno actu proferēdi, poſſit multa ſignificare, q.20.elenc.

vtrum Iſte paralogiſmus ſit diſtinguendus. Quod unū ſolum poteſt facere, plura poſſunt facere, ſecundum compoſitionem, & diuiſionem, prout Ly (ſolum) tenetur aduerbialiter, q.32.elenc.

vtrum iſte paralogiſmus ſit uerus in ſenſu compoſitionis.

tionis.Quinque ſunt duo,& tria, q.31.elenc.
vtrum ſit diſtinguendus ſecũdum compoſitionem , & diuiſionem,prout Ly(ſolum)tenetur nominaliter. q.33.elenc.
vtrum iſte paralogiſmus ſit bonus. Muſa,& Poeta ſimiliter terminantur in A. & muſa eſt fęminini generis,ergo & poeta,q.38.elenc.

PARS.

vtrum Pars poteſt ſupponere pro toto cuius eſt pars, q.5.met.4.
vtrum Partes organicæ animalis , habeant diſtinctas formas,ſpecie differentes,q.20.met.7.

PASSIO.

vtrum paſſio, & actio ſit idem motus, q.7.de anima, & in 7.met.ad litt.tex.com.25.
vtrum De paſſione præcognoſcatur , quid eſt, quæſt. 6.poſt.1.
vtrum Paſſio habens ſubiectum proprium,inſit ei per ſe,q.28.poſt.1.
vtrum Paſſio inhærens ſuppoſito alicuius communis, habentis unicum ſuppoſitum,inſit illi ſuppoſito 1. ut an Paſſio lunę inſit primò huic lunæ , quæſt.35. poſt.1.
vtrum paſſio poſſit ineſſe primò ſuppoſitis alicuius communis,habentis plura ſuppoſita,q.36.poſt.1.

PATER.

vtrum Deus pater, genuerit Deũ filium uoluntate, ſent.1.d.6.q.Vnic.& rep.16.q.1.2.& 3.
vtrum ſolus pater eſt Deus, ſent.1.d.21.quæſ.Vnic.& rep.ibi.
vtrum Pater & filius diligant ſe ſpiritu ſanto , ſent. 1.d.32.

1. diſt. 32. quæſtio. 1. & rep. ibi.

vtrum Pater ſit ſapiens, ſapientia genita, ſent. 1. diſt. 32. q. 2. & rep. ibi.

vtrum Paternitas & generatio actiue, ſit eadem relatio, rep. 1. d. 27. q. 1.

vtrum In patre, & filio ſit alia æqualitas, rep. 1. d. 31. quæſt. 3.

vtrum Pater, & filius ſint unius eſſentiæ, rep. 1. diſt. 34. quæſtio. 2.

vtrum potentia generandi in patre, ſit aliquid abſolutũ in ipſo, uel relatiuum, ſent. 1. d. 7. quæſtio. Vnic. & rep. ibi.

PECCATVM DE QVO PLVRA IN POENITENTIA.

vtrum Quilibet, ſecundum legem communem propagatus ab Adam, contrahat peccatum originale, ſent. 2. d. 30. q. 1. & rep. ibi.

vtrum Peccatũ originale, ſit carentia iuſtitiæ originalis, ſent. 2. d. 30. q. 2. & rep. ibi.

vtrum anima contrahat peccatum originale, à carne infecta, concupiſcentia ſeminata, ſent. 2. d. 31. quæ. Vnic. & rep. ibi.

vtrum in baptiſmo remittatur peccatum originale, ſent. 2. d. 32. q. Vnic. & rep. ibi.

vtrum Peccato originali debeatur ſola carentia uiſionis diuinæ pro pœna, ſent. 2. d. 33. quæſtio. Vnic. & rep. ibi.

vtrum Peccatum ſit à bono, ſicut à cauſa, ſent. 2. d. 34. quæſt. Vnic.

vtrum Peccatum ſit per ſe corruptio boni, ſent. 2. d. 35. q. Vnic. & rep. ibi.

vtrum Peccatum ſit pœna peccati, ſent. 2. d. 36. q. Vnic. & rep. ibi.

vtrum Peccatum poſſit eſſe à Deo, ſent. 2. d. 37. q. 1. & rep. ibi. q. 1. & 2.

vtrum Peccatum poſſit eſſe in cogitatione, ſermone,

& opere, ſent.2.d.42. q.1.2.3.& rep.2.diſ.41.q.4.& d.42.q.1.2.

vtrum Diuiſio Hyeronimi de peccato ſit ſufficiens, ſent.2.d.42.q.4.& rep.2.d.43.q.2.

De diſtinctione.7.peccatorum capitalium, ſent.2.d. 42.q.5.

vtrum Voluntas poſſit peccare in ſpiritu ſancto,ſent. 2.d.43.q.1.& rep.ibi.

vtrum Voluntas poſſit peccare ex malitia, uolendo aliquid non oſtenſum ſub ratione boni ſimpliciter uel apparentis,ſent.2.d.43.q.2.& q.4. & 19. collat.

vtrum Potentia peccandi ſit à Deo,ſent.2.d.44.q.Vni. & rep.ibi.

vtrum Voluntas poſſit peccare,q.5.collat.& ſent.2.d. 43.q.1.& 2.& rep.ibi.

vtrum Principale in peccato ſit auerſio à bono incommutabili,uel conuerſio ad commutabile, rep. 2.d.35.q 2.

vtrum à peccato excuſet indeliberatio & agrauet habitus,ſent.3.d.39.in q.unic.

vtrum Peccata diſtinguãtur ſecũdũ ſpeciem, ſi peccatum formaliter eſt tantum auerſio,rep.2.d.31.q.3.

vtrum Peccatum unum poſſit eſſe grauius alio,rep.2. d.31.q.4.& ſent.2.d.21.q.2.

vtrum Peccatum ſit malum infinitum, rep.2. diſ. 35. quæſtio.5.& in ſent.3.d. 19.quęſtio. Vnic.in fine,& in fine 41.

vtrum Peccatum poſſint augeri in infinitum,rep.2.d. 35.q.6.& ſent.4.in fine.

vtrum Peccata poſſint remitti ſine infuſione gratiæ, rep.3.d.18.q.2.&ſent.2.d.28.q.Vnic.

vtrum Homo ſine gratia poſſit cauere omne peccatũ mortale,rep.2.d.28.q.Vnic.& ſent.ibi.

PERIHERMENIAS.

vtrum Perihermenias ſubiectum ſit interpretatio, uel

uel enunciatio, quæſtio. 1. perih. 1.

PERIVRIVM.

vtrum omne periurium ſit peccatum mortale,ſent.3. d.39.q.Vnic.& rep.ibi.

POENITENTIA.

vtrum Pœnitentia requiratur neceſſario ad deletionem peccati mortalis, commiſſi poſt bapt.ſent.4.d. 14.q.5.& rep.ibi.
vtrum Actus pœnitendi requiſitus ad deletionem peccati mortalis,ſit actus alicuius uirtutis,ſent.4.d.14. q.2.& rep.ibi.
vtrum Pœnitentia uirtus, ſit tantum unius pœnę inflictiua,ſent.4.d.14.q.3.& rep.ibi.
vtrum Per ſacramentum pœnitẽtię deleatur culpa, & remittatur peccatum, ſentent.4.diſ.14.quæſtio.4.& rep.ibi.
vtrum Cuilibet peccato actuali mortali, reſpondeat propria ſatisfactio, ſentent. 4. diſ. 15.quæſtio.1.& rep.ibi.
vtrum Qui iniuſte abſtulerit, uel iniuſtè detinet rem alienam,teneatur illam reſtituere,itaquod non poſſit uerè pænitere,niſi illam reſtituat, ſent.4.d.15.q. 2.& rep.ibi.
vtrum damnificans aliquem in bonis perſonę ſcilicet animæ,& corporis,teneatur ad reſtitutionem, adhoc ut poſſit uerè pœnitere,ſent.4.d.15.quæſt.3.& rep.ibi.
vtrum damnificans aliquem in bono famæ teneatur ad reſtitutionem, ita quod non poſſit pœnitere niſi reſtituat,ſent.4.diſ.15.q.4.& rep.ibi.
vtrum Contritio,confeſſio, & ſatisfactio ſint partes pęnitentię,ſent.4.d.16.q.1.& rep.ibi.
vtrum Expulſio culpæ & infuſio gratię in pœniten-

tia, ſit una mutatio, ſentent.4.diſ.16.quæſtio.2.& rep.ibi.

vtrum Neceſſarium ſit peccatori ad ſalutem cōfiteri omnia peccata ſua in pœnitentia, ſent. 4.diſ.17.q. Vnic.& rep.ibi.

vtrum Poteſtas clauium pęnitentię, tātummodo ſe extendat ad pęnam temporalem, ſent.4.d.18.quæſtio. Vnic.& rep.ibi.

vtrum Cuilibet ſacerdoti, in ſuſceptione ordinis ſacerdotij, conferatur clauis pœnitentię, ſen.4.d.9. q. Vnic.& rep.ibi.

vtrum Pœnitencia in extremis ualeat ad ſalutem, ſen. 4.d.20.q.Vnic.& rep.ibi.

vtrum Poſt hanc uitam poſsit aliquod peccatum remitti per pœnitentiam, ſent.4.diſ.21. quæſtio. 1. & rep.ibi.

vtrum Confeſſor teneatur, quocunque in caſu, celare peccatorum habitum in pœnitentia, ſent.4.d.21.q. 2.& rep.ibi.

vtrum Peccatum per pœnitentiam dimiſſum redeat in recidiuante, ſentent.4. diſ. 22. quæſtio.vnic.& rep.ibi.

PERMISSIO.

vtrum Permiſsio diuina ſit aliquis actus uoluntatis diuinę, ſent.1.d. 47.q.Vnic.& rep.ibi.

vtrum Deus permittat mala fieri, rep. 1. d.47.q.Vnic. & ſent.ibi.

PER SE.

vtrum conditio (per ſe) ſit poſsibilis, q. 15. poſt.1.

PERSONA.

vtrum tres perſonæ diuinæ prexigantur neceſſario ad

ad creationem rerum, ſen.2.d.1.q.1.& rep.ibi. & q. 32. collat.& q.14.quolib.9.
Vtrum ſint tantum tres perſonæ in eſſentia diuina, ſent.1.d.2.q.5.& rep.ibi q.8.
Vtrum Quęlibet perſona diuina mittat quamlibet, & mittatur, ſent.1.diſ.14.& 15. q. Vnic.& rep. ibi, d.14.15.& 16.
Vtrum Perſonæ ſint æquales ſecundum magnitudinem, ſent.1.d.19.q.1.& rep.ibi.
Vtrum Quælibet perſona diuina ſit in alia, ſent. 1.d. 19.q.2.& rep.ibi.q.3.
Vtrum tres perſonæ ſint æquales in potentia, ſent.1. d.20.q.Vnic.& rep.ibi.q.1.
Vtrum Perſona, ſecundum quod dicit aliquid commune tribus perſonis, dicat præciſe aliquid ſecundæ intentionis, ſent.1.d.23.q.Vnic.& rep.ibi.
Vtrum Perſona in diuinis, dicat ſubſtantiam, uel relationem, ſent.1.d.25.q.Vnic.& rep.1.d.24.q.2.
Vtrum Perſonæ diuinæ conſtituantur in eſſe perſonali, per relationes originis, ſent.1.d.26.q.Vni. & rep. ibi.& q.26.collat.
Vtrum Perſona 1.conſtituatur in eſſe perſonali, aliqua relatione, pertinente ad 2.perſonam, ſent.1.d.28.q. 3.in cuius fine duæ aliæ ponuntur, quæſt.& rep.1. diſ.26.q.4.
Vtrum Perſona ſit idem cum eſſentia, ſent. 1.d. 34. q. Vnic.& rep. ibi.
Vtrum Proprietas ſit idem cum perſona, ſent.1. d. 33. q.1.& rep.ibi.q.3.
Vtrum in diuinis ſit perſona aliqua abſoluta, rep.1.d. 26.quæſt.5.
Vtrum Subtracta, uel ſeparata, uel circumſcripta relatione originis, poſſet manere 1. perſona conſtituta, & deſtincta, quæſtio.4.quolib.& rep.1, diſt. 26. quæſtio.3.
Vtrum eſſentialia approprientur perſonis, rep.1. d.34. quæſtio.3.

Vtrum

Vtrum ſimplicitati perſonæ diuinæ, repugnet qualiſcunque diſtinctio realis conſtituens ipſam, ſent.1.d.8.q.4.& rep.1.d.33.q.2.

Vtrum aliquis conceptus poſitiuus poſſit eſſe communis, ſolum ſecūdum rationem, tribus perſonis, rep.1.d.25.q.Vnic.

Vtrum Aequalitas diuinarum perſonarum conſiſtat in magnitudine, potentia, & æternitate, rep.1.d. 19. quæſtio.2.

Vtrum eadem ſit ratio in diuinis perſonaliter, notionaliter, & eſſentialiter, rep.1.diſt.29.quæſtio.2. & ſent.ibi.

PETITIO.

Vtrum Petitio principij peccet contra ſyllogiſmum ſimpliciter, q.7.-priorum 2.

PLVRALITAS.

Vtrum Pluralitas perſonarum ſtet cum unitate eſſentiæ diuinæ, ſent.1.d.2.q.4.

Vtrum Cum eſſentia diuina, poſſit ſtare in aliquo ipſum eſſe productum, ſent.1.di.2.q.6. & rep. ibi.q. 5.

Vtrum In eſſentia diuina ſint tantum duæ productiones, ſent.1.d.2.q.7.& rep.ibi.q.6.

Vtrum In Deo poſſint eſſe plures productiones eiuſdem rationis, q.2.quolib.& rep.1.d.2.q.7.

Vtrum Cum ſimplicitate perſonæ diuinæ, poſſit ſtare pluralitas reſpectuum realium in eadem natura, ante omnem actum intellectus, q.24.collat.& ſent.1.d.8.q.4.

Vtrum ſimplicitati perſonæ diuinæ repugnet, qualiſcunque diſtinctio realis, conſtituens ipſam, rep.1.d.33.q.2.

Vtrum in perſonis diuinis ſit pluralitas numeralis, rep.1.diſt.24.quæſtio.1.& ſentent.ibi.

POR-

PORTIO.

vtrum Portio ſuperior ſit potentia diſtincta ab inferiori, ſent.2.d.24.q.Vnic.& rep.ibi.

POTENTIA.

vtrum Potentia generandi in patre, ſit aliquod abſolutum in ipſo, uel proprietas, ſent.1.d.7.q.Vni. & rep.ibi.
vtrum Potentia generandi pertineat ad omnipotentiam, rep.1.d.20.q.2.
vtrum Potentia, & actus opponantur, quæſtio. 1.met. 9. Vtrum opponantur relatiue, q.2.met.9.
vtrum Potentia, ut eſt principium, ſufficienter diuidatur in com.met.q. 3.met.9.
vtrum Potentiarũ deſcriptiones in com.met.benè aſſignentur, q.4.met.9.
vtrum Potentia actiua, & paſſiua, in quantum prior eſſentialiter principiato, includant eſſentialiter aliquem reſpectum, q.5.met.9.
vtrum Potentia actiua fundetur ęqualiter in quolibet ente, q.6.met.9.
vtrum Potentiæ actiuæ relatio, fundetur immmediatè in aliqua forma ſubſtantiali, q.7.met.9.
vtrum Aliqua qualitas primæ ſpeciei, ſit potentia actiua, q.8.met.9.
vtrũ Potẽtia poſſit terminari ad quodlibet, q.9.met.9.
vtrum Potentia paſſiua ſit in quolibet ente, quæſt.10. met.9.
vtrum Potentia paſſiua poſsit ad quodlibet ens cauſatum, q.11.met.9.
vtrum Potentia paſsiua diuidatur in naturalem, & obedientialem ſiue ſuper naturalem, & uiolentam, q.14.met.9.
vtrum Potentia paſſiua diuidatur in de qua, ſiue ex qua

qua,& in qua,quæſt..13.met 9.

vtrum Differentia Ariſt.inter potentias rationales, & irrationales ſit conueniens ſcilicet quod illæ ſunt oppoſitorum,& iſtæ unius oppoſiti,quæſ.15. met.9.

vtrum potentiæ animæ ſint tantum paſſiuæ , quæſtio. 12.de anima.& 6.quæſtio. 15. quolib. ( De primi articuli .

PRACTICA.

vtrum Practica dicatur ſcientia,ex ordine ad praxim, ut ad finem,ſent.1.q.prooem.ult.

vtrum Practicus,ac ſolum expertus,non habens artẽ, certior operetur,q.5.met.1.

PRAE CEPTA.

vtrum omnia præcepta decalogi ſint de lege naturę, ſent.3.d.37.q.Vnic.& rep.ibi.

PRAE COGNITIO.

vtrum Præcognitiones ſint duæ tantum , quæſtio. 4. poſt.1.

PRAEDESTINATIO.

vtrum Prædeſtinatus poſſit damnari,ſent.1.d.40.quæ. Vnic.& rep.16.

vtrum ſit aliquod meritum prædeſtinationis , ſent. 1. d.41.q.Vnic.& rep.ibi.

vtrum aliquod meritum ſit cauſa prædeſtinationis in præſcientia Dei, rep. 1.d.42.q.Vnic.

PRAEDICAMENTVM.

vtrum Prędicamentorum liber,ſit de decem uocibus, decem

decem prima genera ſignificantibus, quæ.1. prædi.
vtrum Prędicamentorū liber ſit de decem prędicamētis, ut de ſubiecto, q.2.prædic.
vtrum Aliquod prędicamentum intentionale, ſit iſtis 10.uniuocum, q.3.prædic.
vtrum Decem prędicamentis ſit ens uni uocum, quæſtio.4.prædic. & quæſtio.1.met.4. & 1. ſentent.diſt. 3.quæſt.3.

PRIMVM.

vtrum, Primo, pręſupponat per ſe, quæſt.33 poſt.1.
vtrum ſit aliquod ens ſimpliciter primum, rep.1.d.2. quæſtio.1.
vtrum Primitas poſſit conuenire rebus alterius rationis, rep.1.d.2.q.2.
vtrum Primum ens, ſit tantum unum numero, rep.1.d. 2.quæſt.4.

PRINCIPIVM.

vtrum Principia ſint magis nota, quàm concluſiones, q.13.poſt.1.
vtrum Prima principia complexa, ſint nobis naturaliter nota, q.1.met.20.
vtrum Hoc principium, Impoſsibile eſt idem ſimul eſſe, & non eſſe, ſit firmum, quæ.3.met.4.

PRIORVM.

vtrum libri priorum ſubiectum, ſit ſyllogiſmus ſimpliciter, q.2.priorum 1.

PRIVATIO.

vtrum à priuatione ad habitum poſsit eſſe regreſſus, q.41.prædic. & de hoc in reſurrectione 6.4.

PRIVS.

PRIVS.

vtrum Modi prioris ſint conuenienter aſsignati, quæ. 43. prædic.
vtrum Prius ſit, quod eſt principio propinquius, quæſ. 8. met. 5.

PRODVCTIO.

vtrum Eſſentia ſola ſit principium formale producendi, non ut determinata relatione, quæſt. 25. collat. & rep. 1. d. 18. q. 3.
vtrum Intellectus paternus ſit principium formale producendi uerbum in diuinis, q. 27. collat. & ſent. 1. d. 6. q. Vnic. & rep. ibi.
vtrum Reſpectu eiuſdem productionis, poſsit ſimul ſtare neceſsitas, & libertas, rep. 1. d. 10. quæſtio. 3. & ſent. ibi. q. Vnic,

PROPOSITIO ET ORATIO.

vtrum Hæc propoſitio ſit uera. Homò eſt uniuerſale, q. 10. uniuerſal.
vtrum Hæc propoſitio ſit per ſe. Homo eſt uniuerſale, q. 11. uniuerſal.
Vtrum Hæc propoſitio ſit uera. Cęſar eſt homo, & animal, ipſo non exiſtente, q. 7. perih. 1.
vtrum Hæc propoſitio ſit uera. Cęſar eſt Cęſar. Homo eſt homo; neutro exiſtente, q. 8. perih. 1.
vtrum in propoſitione de pręterito, ſtet ſuppoſitum tantum, pro illis, quę fuerunt, & de futuro, tantum pro illis, quę erunt, q. 10. perih. 1.
vtrum Hæc propoſitio ſit uera. Sortes eſt homo albus, q. 6. perih. 2.
vtrum Hæc propoſitio ſit uera. Album eſt muſicum, q. 7. perih. 2.

vtrum Hæc propoſitio ſit uera. Homo albus, eſt homo muſicus, q.8.perih.2.

vtrum Hæc propoſitio ſit uera. Homo, qui eſt albus, currit, q.9.perih.2.

vtrum Hæc propoſitio. Ego dico falſum, ſit ſimpliciter uera in dicendo. q. 53. elenc.

vtrum Hęc propoſitio. Scutum, cuius una medietas eſt alba, & alia nigra, debeat dici album, uel nigrum, q.54. elenc.

vtrum Hæc propoſitio ſit uera. Cęſar eſt homo, Cæſare non exiſtente, q. 12. peril. 1.

vtrum Hæc propoſitio. Sedentem ambulare eſt poſſibile, ſit uera in ſenſu deuiſionis, q. 27. elenc.

vtrum Propoſitio ſupradicta ſit uera in ſenſu compoſitionis, q. 28. elenc.

vtrũ Propoſitio ſit oratio affirmatiua uel negatiua alicuius de aliquo, uel ab aliquo, q. 3. priorum. 1.

vtrum omnis propoſitio ſit uniuerſalis; particularis, indefinita, & ſingularis, q. 4. priorum. 1.

vtrum omnis propoſitio uniuerſalis negatiua; conuertatur ſimpliciter q. 12. priorum 1.

vtrum omnis propoſitio particularis affirmatiua poſſit conuerti ſimpliciter in particularem affirmatiuam, q. 13. priorum 1.

vtrum omnis propoſitio uniuerſalis affirmatiua conuertatur per accidens in particularem affirmatiuã & non ſimpliciter in uniuerſalem aff. q. 14. rep. 1.

vtrum propoſitiuo particularis negatiua poſsit conuerti ſimpliciter in particularem negatiuam, quæſ. 15. priorum 1.

vtrum propoſitiones de prҫterito, & de futuro ſimul cõuertantur, cum illis de præſenti, q. 17. priorum 1.

vtrum propoſitiones de terminis obliquis, ſimul conuertantur cum illis, de rectis, q. 18. priorum 1.

vtrum obliquus poſsit eſse ſubiectum propoſitionis, q. 19. priorum 1.

vtrum propoſitio. modales in ſenſu compoſitionis con-

cõmiliter cõuertantur illis de ineſſe,q..25.prio.1.
vtrum propoſitio.modales in ſenſu diuiſo conſimiliter conuertantur illis de ineſſe,q.26 priorum 1.
vtrum propoſitio.de contingenti poſſint conuerti in oppoſitam qualitatem,q.30.priorum 1.
vtrum propoſito,in qua reduplicatio additur ad prędicatum,ſit falſa, & inintelligibilis,q.36. priorũ 1.
vtrum Hæc propoſitio ſit uera , Propter quod unum quodque tale & illud magis,q.12.poſt.1.
vtrum in propoſitionibus ſint tantum duo modi inhærendi,per ſe,q.16.poſt. 1.
vtrum iſta propoſitio ſit per ſe . Homo eſt animal, q. 17.poſt 1.
vtrum iſta propoſitio ſit per ſe. Animal eſt homo , q. 18.poſt.1.
vtrum propoſitio ſit per ſe primo in qua prædicatum, & ſubiectum ſignificant idem,q.19.poſt.1.
vtrum Propoſitio negatiua ſit per ſe,q.21.poſt.1.
vtrum Hæc propoſitio ſit uera, ( Omnes homines natura ſcire deſiderant,q.2. met. 1.

PROPRIVM.

vtrum Proprietas ſit idem,quod perſona, ſent.1.d.33. q.1.& rep.ibi.q.3.
vtrum Proprietas ſit idem cum eſſentia,ſent.1.d.33.q. 2.& rep.ibi.q.1.
vtrum Proprietas relatiua,ſit actus eſſentię,rep.1.diſ. 5.quęſt 3.
vtrum Proprium ſit uniuerſale,q.30.uniuerſal.
vtrum Diff.proprij,4.modo dicti, ſit conuenienter data,q.31.uniuerſal.
vtrum Proprium ſit diſtinctum uniuerſale , ab accidente ,q.32.uniuerſal.
vtrum Proprium neceſſario ſemper inſit. quęſtio. 33. uniuerſal.

PRVDENTIA.

Vtrum ſit vna prudentia reſp.omniũ agibilium, q.1. collat.& d.36.3.q.Vnic.
Vtrum Prudentia ſit in brutis,q.3.met.1.

Q

QVALITAS.

Vtrum Qualitatis ſpecies conuenienter aſſignentur, q.30.prædic.
Vtrum Qualitatis ſpecies prima,ſit habitus,& diſpoſitio,q.31.prædic.
Vtrum Qualitatis ſpecies ſecunda, ſit naturalis potentia,& impotentia,q.32.prædic.
Vtrum Qualitatis ſpecies tertia,ſit paſſio, vel poſſibilis qualitas,q.33.prædic.
Vtrum Qualitatis ſpecies quarta, ſit, forma, &circa aliquid conſtans figura,q.34.prædic.
Vtrum Qualitatis ſpecies ſufficienter numerentur, q.36.prędic.
Vtrum Qualitatis ſpecies quarta conuenienter ordinetur,q.35.prædic.
Vtrum Qualitas aliqua primæ ſpeciei,ſit potẽtia actiua,q.8.met.9.

QVANTITAS.

Vtrum Quantitas ſit genus,q.16.prædic.
Vtrum Quantitas ſit genus vnum,q. 17.prædic.
Vtrum oratio ſit quantitas,q.18.prædic.
Vtrum oratio ſit quantitas diſcreta,q.19.prædic.
Vtrum Quantitatis ſpecies ſint ſufficienter enumeratæ,q.20.prædic.
vtrum locus ſit quantitas,q.21.prædic.

Vtrum locus ſit quantitas continua.q.22.prædic.
Vtrum Quantitati ſit aliquid contrarium.q. 24.pręd.
Vtrum propria ratio quantitatis, ſecūdū quod generaliſſimum, ſit diuiſibilitas, vel ratio menſuræ, q.9. met.5.

QVAESTIO.

Vtrum Quęſtiones ſint æquales numero ſcientijs, q.1. poſt.2.
vtrum ſit quæſtio (ſi eſt) q.2.poſt.2.
vtrum ſit quæſtio ( quid eſt ) q.3.poſt.2.
vtrū Quæſtio, quid eſt, præſupponat, ſi eſt.q.5.poſt.2.
vtrum orationis quæſtio ſit quæſtio medij.q.7. poſt.2.

QVODQVID EST.

vtrum quodquid eſt, ſit idem cum eo, cuius eſt, q.7. met.7.

R

REGVLA.

vtrum Hæc regula ſit vera. Quando alterum de altero prædicatur, &c.q 9.prædic.
vtrū Hæc regula ſit uera. Diuerſorum generum, & nō ſubalternatim poſitorum.& c;q.9.10.prędic. Et utrū unum poſſit eſſe in diuerſis generibus.
vtrum Hæc regula ſit vera, Quæcunque vni, & eidem ſunt eadem, inter ſe ſunt eadem, q.9.prior.1.

RELATIO.

vtrum Relatio aliqua dicatur de deo ex tēpore, ſent. 1.d.30.q.1.& rep.ibi.
vtrum Relatio aliqua dei ad creaturam poſſit eſſe

realis,ſent.1.d.30.q.2.& rep.ibi.

vtrũ Identitas ſimilitudo,& æqualitas in diuinis dicā tur ſecundum ſubſtantiam vel ſecundum relationem,rep.1.d.31.q.1.

vtrum Identitas ſimilitudo, & æqualitas ſint relationes reales in Deo,ſent.1.d.31.q.vnic.& rep.ibi.q.2.

vtrum ſit alia ęqualitas in patre & in filio,rep.1. d. 31. quæſt.3.

vtrũ in Deo ſint relationes æternæ ad omnia ſcibilia, vt quid itatiue cognita,ſent.1.d.35.q.vnic.

vtrum creatura in quantum eſt fundamentum relationis æternæ ad Deum,vt cognoſcentem, habeat verè eſſe eſſentiæ,ex hoc, quod eſt ſub tali reſp. ſent. 1.d.36.q.vnic.

vtrum Relatio comparata ad oppoſitum ſit res & ut comparata ad eſſentiam ſit ratio tantum, q.3.quol.

vtrum Relatio originis in diuinis, ſit formaliter infinita,q.5.quolib.

vtrũ Aequalitas in diuinis ſit relatio realis, q.6.quol.

vtrum Relatio creaturæ ad Deũ,ſit eadē fundamento ſent.2.d.1.q.5.& rep.ibi.q.7.& q.35.collat.

vtrum Rationi formali relationis, repugnat formaliter cõſtituere ſuppoſitũ ſubſtantiæ,rep.1. d.26.q.2.

vtrũ Reſpectus rei creatę,ſit idē ad Deũ creantē,& cõſeruantem,q.12.quolib.& rep.2.d.1.q 6.

vtrũ Genus relationis,ſit genus unum, q.25. prædic.

vtrum Relatiuorum ſecunda notificatio ſit cõueniēs q.26.prædic.

vtrum Relatiua ſint ſimul natura.q.27.prędic.

vtrum in diffinitione vnius relatiui, ſit neceſſario ponendũmſuum correlatiuum,q.28.prædic.

vtrum Idem poſſit perſe referri ad diuerſa,q. 29.prædic.& q.14,met.5.

vtrum modi relationis tres, conuenienter aſſignentur ab Ariſ.q.12,met.5.

vtrum tertius modus relationis diſtinguatur à ſecundo,q.13.met.5.

REPROBATIO

vtrum ſit aliquod meritum reprobationis, ſent.1.d.41. q.vnic.& rep.ibi.

REPVDIVM.

vtrum in lege Moſayca fuit licitum repudiũ uel alio tempore, ſent.4.diſt.33.quæſt.3.& rep.ibi.

RESVRRECTIO.

vtrum reſurrectio generalis hominum, ſit futura, ſent. 4.d.43.q.1.& rep.ibi.d.42.q.vnic.
vtrum Reſurrectionem generalem futuram, poſſit eſſe notã quod ad rationem naturalem, ſent.4.d.43. q.2.& rep.ibi.q.1.
vtrum Natura poſſit eſſe cauſa actiua reſurrectionis, ſent.4.d.43.q.3.& rep.ibi.q.2.
vtrũ Reſurrectio ſit naturalis, ſent.4.d.43.q.4.& rep. ibi.q.3.
vtrũ Reſurrectio ſit in inſtanti, ſent.4.d.43.q.5.& rep. ibi.q.4.
vtrum in quolibet homine reſurget totũ, quod fuit de veritate humanæ naturę, ſent.4.d.44.q.1.& rep.ibi.

RESTITVTIO.

Vtrum Reſtitutio cadat in læſione rei, perſonæ, & famæ, ſent.4.d.15.q.2.3.4.& rep.ibi.

S

SACRAMENTVM.

vtrum diffinitio ſacramenti ſit Sacramentum eſt inuiſibilis

ſibilis gratiæ, viſibilis forma, ſent.4.d.1. quæſt.2.& rep.ibi.

Vtrum Pro tempore cuiuslibet legis à Deo datæ debet inſtitui aliquod ſacramentum, ſent.4.d.1.q.3.

vtrum ſit poſſibile, aliquod ſacramentum habere cau ſalitatem actiuam reſp. gratiæ conferendæ, ſent.4. d.1.q.4.& rep.ibi.q 3.

vtrum poſſibile ſit in aliquo ſacramento, eſſe uirtutem ſuper naturalem, ſent.4.d.1.quæſt.5.& rep.ibi. quæſt.4.

vtrum in tempore legis naturæ fuit aliquod ſacramentum, reſpondens circumciſioni, ſentent.4. d.1. quæſtio.7.

vtrum ſacramenta nouæ legis habeant efficaciam à paſſione Chriſti, ſent.4.d.2.q.1.& rep.ibi.

SAPIENTIA.

vtrum ſapientia, ſcientia, intellectus & conſilium, ſint habitus intellectuales, ſent.3. diſt.5.q. vnic.& rep.ibi.

SCIENTIA.

vtrum ſcietiæ acquiſitio ſit nobis per doctrinam, q.2. poſt.1.

SCIRE.

vtrum diffinitio ſcire ſit danda, q.10.poſt.1.

vtrum vnitas ſcientię ſit ex vnitate generis ſubiecti, q.47.poſt.1.

vtrum ſcientia ſpeculatiua, ſit nobilior practica, q.8. met.1.

vtrum ſcientiæ diuiſio in diuinam, phyſicam, & meta phyſ. ſit ſufficiens, q.1.met.6.

vtrum ſcientia poſſit eſſe de ente per accidens.

quæſtione 2. metaph. 6.
vtrum omnis homo naturaliter ſcire deſideret, q.2. met 1.

SENSVS.

vtrum Deficiente ſenſu, deficiat eius ſcientia, quæ.45. poſt.2.
vtrum ſenſus ſit receptiuus ſine materia, quæſtio.5. de anima.
vtrum ſenſibile poſitum ſupra ſenſum, faciat ſenſum, q.4.de anima.
vtrum ſint quinque ſenſus tantum.q.6.de anima.
vtrum ſenſus particularis poſſit ſimul recipere contraria, q.8.de anima.
vtrum neceſſe ſit ponere ſenſum communẽ, propter illos duos actus, poſitos in ſecundo de anima, q.9. de anima.
vtrum ſenſus communis ſit vnus, vel plures, quæſtione 10. de anima, & de omnibus in primo met.ad litteram.

SIGNVM.

Vtrum ſignum uniuerſale diſtribuat terminum ſub propria ratione ſuppoſitorum, aut ſub ratione termini communis, q.38.poſt.1.

SYLLOGISMVS.

Vtrum ſyllogiſmus ſophiſticus peccans in forma, ſit defectus ſyllogiſmi ſimpliciter uel ſyllogiſmi dialectici, q.5.elenc.
Vtrum Syllogiſmus habens præmiſſas falſas, uel præmiſſam peccantem in materia ſit ſyllogiſmus, quæ. 4.elenc.
Suppoſito defectu ſyllogiſmi dialectici, & ſimpliciter

cuius

cuius horum primus eſt defectus, q.6.elenc.

Vtrum ſyllogiſmus ſophyſticus peccet contra ſyllogiſmum ſophyſticum, uel demonſtratiuum, q.7.elenc.

Vtrum de ſyllogiſmo ſimpliciter ſit ſcientia, quæſt.1. prior.1.

Vtrum diffinitio ſyllogiſmi Ariſt. ſit bona, quæſtio.5. priorum 1.

Vtrum ſyllogiſmus ſit genus, ad ſyllogiſmum dialecticum, & demonſtratiuum, q.6.prior.1.

Vtrum ſyllogiſmus expoſitorius teneat gratia formæ, q.11.prior.1.

Vtrum ex puris particularibus, uel indefinitis poſſit fieri ſyllogiſmus, q.20.prior.1.

Vtrum ex puris negatiuis poſſit fieri ſyllogiſmus, q. 21.prior.1.

Vtrum ualeant ſyllogiſmi de neceſſario in tribus figuris, ſicut ualent de ineſſe, q.27.prior.1.

Vtrum ex una de neceſſario & altera de ineſſe fiat ſyllogiſmus ad concludendũ de neceſſario in 1.figura, q.28.prior.1.

Vtrum mixtio ſyllogiſmi de neceſſario & ineſſe ualeat in 2.& 3.figuris, q.29.prior.1.

Vtrum ex ambabus de contingenti fiat bonus ſyllogiſmus, q.31.prior.1.

Vtrum ex una de contingenti, & una de ineſſe ualeat ſyllogiſmus, q.31.prior.1.

Vtrum mixtio ſyllogiſmi de contingenti, & neceſſario ualeat, q.33.ptior.1.

Vtrum omnis ſyllogiſmus fiat in aliqua trium figurarum, q.34.prior.1.

Vtrum ex propoſitionibus modalibus, alijs, ab iſtis, poſsibile, neceſſariũ, contingens, fiat ſyllogiſmus, q. 36.prior.1.

Vtrum ex terminis infinitis, & obliquis poſsit fieri ſyllogiſmus, q.37.prior.1.

Vtrum ſyllogiſmus ex hypotheſi, differat ab oſtẽſiuo, q.1.prior.2.

Vtrum ſyllogiſmus circularis ſit bonus ſyllogiſmus, q.4. prior.2.
Vtrum ſyllogiſmus conuerſiuus differat à ſyllogiſmo ad impoſsibile,q.5.prior.2.
Vtrum ſyllogiſmus ex oppoſitis ſit bonus ſyllogiſmus,q.6.prior.2.
Vtrum dici de omni,uel nullo ſit principium neceſſarium ſyllogiſmi,q.7.prior.1.

SYNDERESIS.

Vtrum Synderesis ſit in uoluntate,ſent.2.d.39. q.1. & rep ibi.

SINGVLARE ET INDIVIDVVM.

Vtrum ſingulare ſit de ſe, uel per aliquid extrinſecũ, q.13.met.7.
Vtrum ſingulare per ſe intelligatur,q.14.met.7.
Vtrum ſingulare ſit per ſe intelligibile à nobis, q.15. met.7.& q.22.de anima.
Vtrum omnibus ſingularibus notis,fiat notum uniuerſale,q.37.poſt.1.& de omnibus,q.6.quolib.f.& 13. I.& ſent.2.d.3.q.6.m.& rep.3.d.14.q.ult.in med.

SOPHYSTICA.

Vtrum Sophyſtica ars ſit ſcientia,q.2.elenc.
Vtrum Sophyſtica ſcientia ſit de ſyllogiſmo ſophyſtico,ut de ſubiecto,q.3.elenc.

SPECIES.

Vtrum ſpeciei diffinitio ſit bene data à Porphyrio. ſ. quod de plurib.&c.q 21.uniuerſal.
Vtrum In ſpecie plures homines ſint unus, quæſt. 22. uniuerſal.

Vtrum

Vtrum ſpecies maneant in intellectu,ceſſante actu intelligendi,q.14.de anima,& ſent.1.d.3.quę.6.inf.P. & q.15.quolib.& rep.1.d.3.q.5.
Vtrum ſpecies intelligibiles in intellectu noſtro, ſint prriores naturaliter,actu intelligendi, q. 12.de anima,& ſent.1.diſ.3.q.6.& rep.ibi.q.4.

SPES.

Vtrum ſpes ſit uirtus theologica,diſtincta à fide, & caritate,ſent.3.d.26.q.Vnic.& rep.ibi.

SPIRITVS SANCTVS.

vtrum Spiritus ſanctus producatur per modum uoluntatis,ſent.1.d.10.q.vnic.& rep.ibi.q.trib.
vtrum ſpiritus ſanctus procedat à patre, & filio,ſent. 1.d.11.q.1.& rep.ibi.
vtrum ſi ſpiritus ſanctus non procederet à filio,poſſet ſtare diſtinctio realis eius à filio,ſent.1.d.11.q.2.& rep.ibi.
vtrum Pater & filius ſpirent ſpiritū ſanctū ut omnino unum,uel ut aliquo modo diſtinctū,ſent.1.d.12.q. 1.& rep.ibi.q.1.2.
vtrū Pater & filius omnino uniformiter ſpirent, ſent. 1.d.12.q.2.& rep.ibi.q.3.& q.29.collat.
vtrum ſpiritus ſanctus ſit genitus,ſiue productio ſit generatio,uel diſtinguatur,ſen.1.d.13.q.vni.& rep.ibi.
vtrum ſpiritui ſancto conueniat miſsio uiſibilis, ſent, 1.d.16.q.vnic.& rep.ibi.
vtrum Donum dicat proprietatem perſonalem ſpiritus ſancti,ſent.1.d.18.q.vnic.& rep.ibi.

STELLAE.

vtrum ſtellæ agant in hæc inferiora, ſent.2.d.14. q.3. & rep.ibi.& q.11.de anima.

## SVBIECTVM.

vtrum Subiectum poſsit ampliari per prædicatum, ad ſupponendum pro alijs, quàm pro ſuppoſitis, q. 16. priorum 1.
vtrum de ſubiecto poſsit cognoſci, quia eſt, q. 7. poſt. 1.

## SVBSTANTIA.

vtrum Subſtantia ſit primum omnium entium tempore, cognitione, & diffinitione, q. 2. 3. 4. met. 7.
vtrum Subſtantia materialis ex ſe, ſiue ex natura ſua ſit indiuidua, ſent. 2. d. 3. q. 1. & rep. 2. d. 12. q. 5.
vtrum ſubſtantia materialis per aliquod intrinſecum poſitiuum ſit de ſe indiuidua, ſent. 2. d. 3. q. 2. & rep. 2. d. 12. q. 6.
vtrum ſubſtãtia materialis per actualem exiſtentiam ſit indiuidua, uel ratio indiuiduandi aliud, ſent. 2. d. 3. q. 3. & rep. 2. d. 12. q. 7.
vtrum ſubſtantia materialis ſit per quantitatem indiuidua, ſent. 2. d. 3. q. 4. & rep. 2. d. 12. q. 4.
vtrum ſubſtantia materialis ſit per materiam indiuidua, ſent. 2. d. 3. q. 3.
vtrum ſubſtãtia materialis ſit indiuidua per aliquam entitatem poſitiuam, perſe determinantem naturam ad ſingularitatem, ſent. 2. d. 3. q. 6. & rep. 2. d. 12. quæ. 8.
vtrum in ſubſtantia generabili, & corruptibili, ſit aliqua entitas poſitiua, realitas diſtincta a forma, ſen. 2. d. 12. q. 1. & rep. ibi.
vtrum ſubſtantia materialis poſsit eſſe ſine forma per aliquam potentiam, ſent. 2. d. 12. q. 2. & rep. ibi.
vtrum ſubſtantia immaterialis poſsit cognoſci à nobis, q. 6. met. 2.

SVPERIVS.

ʒtrum Superius poſsit accidere ſuo inferiori.q.44.el.

# T

TACTVS.

vtrum tactus ſit unus uel plures,q.1.de anima.
vtrum tactus organum,ſit caro,q.2.de anima.
vtrum ad tactum requiratur medium extrinſecum,in quo fiat,q.3.de anima,& in 1.met.ad litt.

TERMINVS.

vtrum terminus communis impoſitus ad ſignificandū unam naturam,cuius aliqua ſuppoſita eſſent, & aliqua nō,dicatur uniuoce de ambobus,q.5.perih.1.
vtrum ſint aliqua ſuppoſita termini communis, ſignificātis unam naturā, preter exiſtentia,q.6.per. 1.
vtrum terminus communis ſupponens reſpectu uerbi de præſenti,ſupponat tantum pro præſentibus,q.9.perih.1.
vtrū in omni propoſitione,in qua,cum additur termino communi aliquid contrahens immediatum,diſtribuatur terminus communis, pro quibuſcunque eius ſuppoſitis ſimpliciter,q.11.perih.1.
vtrum terminus communis poſsit reſtringi,q.13.per.1.

THEOLOGIA.

vtrū Theologia ſit de Deo,ut de ſubiecto primo,ſent. 1.q.3.procem.1.& rep.1.q.2.procem.
vtrum Theologia ſit de Deo ſub aliqua ſpeciali ratione,ſent.1.q.3.procem.2.& rep.q.1.procem.
vtrum Theologia ſit de omnibus ex attributione ipſorum ad primum eius ſubiectum, ſen.1.q.3.proce.3.

Vtrum

vtrum Theologia ſit ſcientia in ſe, uel ex attributione ad aliam, ſent.1.q.3.proœm.4.
vtrum Theologia ſit ſciētia practica, ſen.1.q.4.proœm. & q.31.collat.
vtrum Theologia ſit cognitiua omnium, quæ ſunt ſcibilia de Deo, rep.1.q.5.proœm.
vtrnm Thologia ſit una, rep.1.q.6.proœm.
vtrum Theologia diſtinguatur à phyſica, rep.1.quæ. 7 proœm.
vtrum Theologia ſit de omnibus, rep.1.d.1.q.1.

TRIANGVLVS.

vtrum triangulus omnis habeat tres, q.34.poſt.1.

TRINITAS.

vtrum Trinitatis ueſtigium ſit in omni creatura, ſen. 1.d.3.q.5.& rep.ibi.q.3.
vtrum Trinitatis imago ſit in mente diſtinctè, ſent.1. d.3.q.9.& rep.ibi.q.7.
vtrum Trinitatis imago in anima rationali, conſiſtat in tribus potentijs realiter diſtinctis, ſen.2. d.16.q. Vnic.& rep.ibi.
vtrum Trinitas præſupponatur ad eſſe exiſtentiæ, uel intelligibile rerum, q.32.coll.& in q.14.quolib.q. & q.1.ſent.2.

V

VERBVM.

vtrum Verbumcreatum.ſit intellectio actualis, ſen.1. d.27.quæſt.1.& rep.1.q.3.
vtrum verbum in diuinis dicat proprium perſonæ genitæ, ſent.1.d.27.q.2.& rep.ibi.q.4.
vtrum verbum diuinum dicat reſpectum ad creaturas, ſent.1.d.27.q.3.& rep.ibi.q.6.
vtrum verbum diuinum ſit de eſſentia diuina quaſi de materia, q.28.collat.& ſent.1.d.5.q.2.& rep. ibi.

vtrum Intellectus ſequens dictamen rationis naturalis, poneret neceſ. uerbum eſſentiale in diuinis, rep. 1.d.27.q.5.
vtrum Intellectus paternus ſit principium formale, producendi uerbum in diuinis, q.27.collat.& ſent. 1.d.6.& rep.ibi.
vtrũ reſpectu uerbi creaturæ, intellectus poſſibilis ſit actiuus, uel paſſiuus, q.15.quol.& ſen.1.d.3.q.7.& 8.
vtrum verbum infinitum maneat infinitum in oratione, q.1.perih.2.

VERITAS.

vtrum Veritas aliqua certa & ſincera, poſsit naturaliter cognoſci ab intellectu uiatoris, abſque lucis increatę ſpeciali illuſtratione, ſent.1.d.3.q.4.
vtrum verum poſsit ſequi ex falſis, q.2.prior.2.

VESTIGIVM.

vtrum veſtigium ſit ratitudo, q 36.collat. De ratitudine, ſent.1.d.37.q.vnic.inf.H.de ueſtigio, ſent.1.d.3. q.5.& rep.ibi.q.3.

VIRTVS.

vtrum virtutes morales ſint in uoluntate, ut in ſubiecto, ſent.3.d.33.q vnic.& rep ibi.
vtrum virtutes, dona, beatitudines, & fructus ſint idẽ habitus, ſent.3.d.34.q.vnic.& rep.ibi.
vtrũ virtutes ſint cõnexæ, ſen.3.d.36.q vni & rep.ibi.

VNCTIO.

vtrum vnctio extrema ſit ſacramentum nouæ legis, ſent.4.d.23.q.vnic.& rep.ibi.

VNIVERSALE.

vtrum vniuerſale ſit ens, q.4. vniuerſal.
vtrum vniuerſale ſit per ſe intelligibile, q. 5 vniuerſ.
vtrum vniuerſale habeat aliquas proprietates, quę.6. uniuerſal.

vtrum ſubiectum libri uniuerſalium, ſit uniuerſale, q.7.vniuerſalium.
vtrum Ad quinque uniuerſalia, ſit uniuerſale uniuocum, q.8.vniuerſal.
vtrum vniuerſale cum ſit accidens ſit in re uel intellectu ut in ſubiecto, q.9.uniuerſal.
vtrum vniuerſalia ſint tantum quinque, q.12.uniuer.
vtrum terminus uniuerſalis poſſit ſupponere, pro tota propoſitione, cuius eſt pars, q.52.elenc.
vtrum vniuerſale ſit aliquid in rebus, q.18.met.7.
vtrum vniuerſalia ſint nobis defficiliora ad cognoſcenda, q.10.met.1.
vtrum magis uniuerſale prius intelligatur à nobis, quàm minus uniuerſale, q.16.de anima; & ſent.1.d.3.quæ.2.

VNIVOCVM.

vtrum vniuocorũ diff.Ariſt.ſit conueniens, q.6.præd.

VNVM.

vtrum ex materia, & forma fiat unum per ſe, q.4.m.8.
vtrum diuiſio unius poſita ab Ariſ.in 5.met.ſit conueniens, q.4.met.5.

VOLVNTAS.

Quomodo uoluntas poteſt eſſe principium communicandi naturam diuinam, & quomodo poteſt eſſe principium neceſſario producendi; & ſi eſt neceſſaria, quomodo non per modum naturæ, ſent.1.d.10.q.Vnic.& rep.ibi.q.1.2.& inq.14.quolib.9.
vtrum Voluntas Dei ſemper impleatur, ſent.1.d.46.q.vnic.& rep.ibi.
vtrum Voluntas creata ſit bona moraliter, dum confirmatur increatę, ſent.1.d.48.q.vnic.rep.1.d.ult.
vtrum Deus poſſit facere uoluntatem creatam impecca-

peccabilem per naturã,ſen.2.d.23.q.vni.& rep.ibi.
vtrũ Aliud à uoluntate cauſet effectiuè actum uolẽdi in uoluntate,ſent.2.d.25.q.vnic.& rep.ibi.itẽ d.23. 3.& d.1.ſen.1.q.4.& utrũ Angelus hoc poſſit. litt. A.
vtrum uoluntas creata ſit totalis cauſa, & immediata ſui uelle,ſent.2.d.37.q.2,
vtrum voluntas ſit nobilior intellectu ; & quomodo differat,ſent.4.d.49.in quæſt.4.inf.H.
vtrum voluntas Dei ſit neceſſario cauſa rerum , q.30. collat.& ſent.1.d.39.q.5.met.n. & q.14.quol, 9,
vtrum voluntas formaliter ex natura rei, ſit in Deo, rep.1,d,45.q.1.
vtrum uoluntas Dei,ſit in eſſentia diuina, rep,1.diſt. 45.quæ.2.
vtrum Deus uelit mala fieri,rep.1.d,46.q.2.
vtrum uoluntatis libertas,& neceſsitas naturalis poſſint ſe compati in eodem,reſpectu eiuſdem actus, & obiecti,ſent.1.d.10.q.vnic.& q.16.quolib.
vtrum voluntas poſsit amouere intellectum habituatum,ab uno dictamine ad aliud,q.2.collat.ſen, 1.d.1.q.3.& 4,
vtrum dictamen intellectus ſit principium actiuum reſpectu uelle,q.3.collat,& ſent.4.d.49.q.4.inf. H, & in materia de(frui)
vtrum uoluntas naturaliter determinetur ad aliquid uolendum,q.14.collat.& ſent.2.d.25.q,vnic.
vtrum Apprehenſo in uniuerſali fine ultimo , uoluntas poſſit non uelle illum,q.16,collat.& ſent.1.d.1. quæſtio.4.
vtrum voluntas informata caritate,poſſit non uelle Deum,uiſum per eſſentiam in patria, quæſtio. 15. collat,& ſent.4.d.49.q.6.f.& uideatur in q. de frui.
vtrum voluntas neceſſario velit finem ultimum , ſibi oſtenſum à ratione,q.17.collat.& ſent.1.d.1, q.4.
vtrum voluntas per aliquod aliud à ſe, uel per habitum gloriæ,uel gratiæ, poſſit neceſſitari , ut poſſit uelle uel non uelle finem ultimum, ſibi clarè oſtenſum,

ſum,q.18.collat. & ſent.4.d.49.q.6.f.& ſent.1. d.1. q.4.& d.17.q.2.
Pro his uideatur ſent.1.d.1.q.4.& ſent.2.d.33.q. vnic. & ſent.3.d.36.q.vnic.g.& ſent.4.d.49.q.3.

VOX.

vtrum mutara re,mutetur ſignificatio ſuę uocis , q.3. perih.1.
vtrum differentia uocum , & litterarum , à rebus & conceptibus,ſit bene data ab Ariſ.q. 4.perih.1.

FINIS.

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*Laus Deo Op.Max. Amen.*